

BAPTIST MISSIONS IN NIGERIA

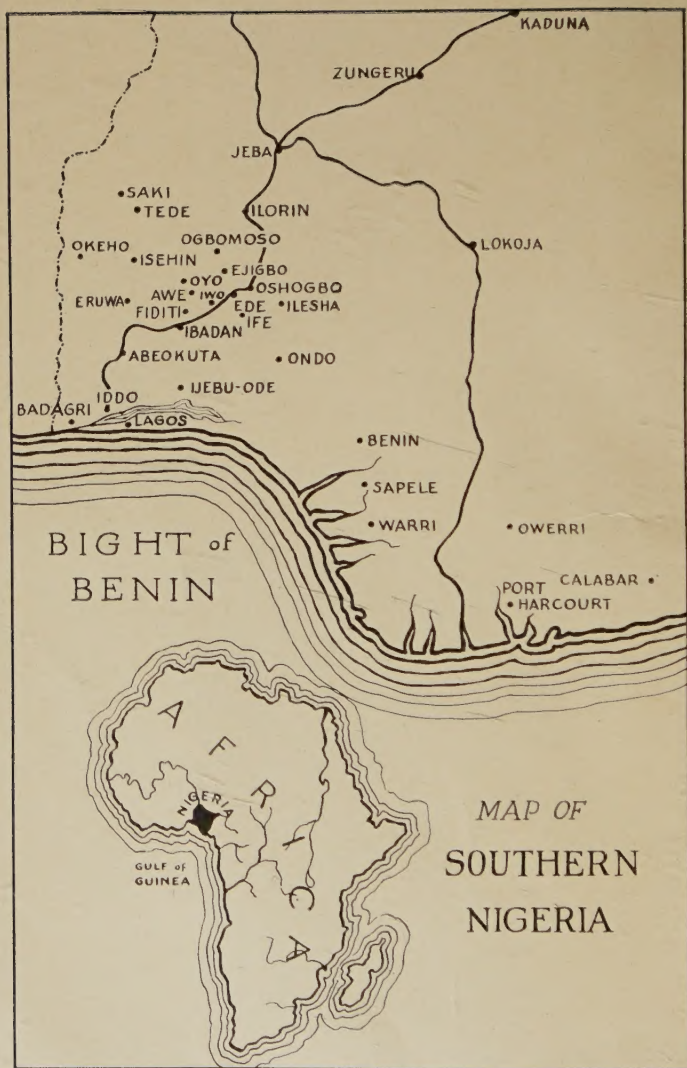
LOUIS M. DUVAL

Central BAPTIST
THEOLOGICAL SEMINARY



KANSAS CITY, KANSAS

1911



MY40
D95

BAPTIST MISSIONS IN NIGERIA

By

LOUIS M. DUVAL

Nigeria. Missions

EDUCATIONAL DEPARTMENT,
FOREIGN MISSION BOARD,
SOUTHERN BAPTIST CONVENTION.
RICHMOND, VIRGINIA
1928

LIBRARY
CENTRAL BAPTIST SEMINARY
KANSAS CITY 2, KANSAS

Copyright, 1928, by
FOREIGN MISSION BOARD
SOUTHERN BAPTIST CONVENTION

L. H. JENKINS, INC.
Edition Book Manufacturers
RICHMOND, VIRGINIA

266.61669

D983

CONTENTS

	PAGE
LIST OF ILLUSTRATIONS.....	5
CHAPTER I—THE COUNTRY AND ITS PEOPLE..	7
CHAPTER II—FOUNDATIONS LAID.....	39
CHAPTER III—DARK DAYS.....	77
CHAPTER IV—RENEWING THE WORK.....	100
CHAPTER V—ORGANIZATION AND GROWTH....	140
CHAPTER VI—THE CAUSE SPREADS IN MANY DIRECTIONS.....	182

18789

LIST OF ILLUSTRATIONS

	FACING PAGE
Map of Southern Nigeria.....	Frontispiece
Yemaja Worship, Ogbomoso.....	16
King's Images, Ikoyi.....	16
Traveling by Canoe, Niger Delta.....	16
Student Body Baptist Boys' High School.....	32
Lagos Baptist Academy.....	32
Baptist College and Seminary, Ogbomoso.....	32
Industrial School Building, Iwo.....	32
Teachers at Girls' School, Abeokuta.....	64
Graduating Class, Girls' School, Abeokuta.....	64
Dormitory, Baptist Girls' School, Abeokuta.....	64
Main Building, Girls' School, Abeokuta.....	64
Nurses' Home, Ogbomoso.....	96
Baptist Hospital, Ogbomoso.....	96
House for Native Assistants, Ogbomoso.....	96
Ebenezer Baptist Church.....	128
Meko Baptist Church.....	128
First Baptist Church, Lagos.....	128
Oke L'Erin Baptist Church, Ogbomoso.....	128
Araromi Baptist Church, Lagos.....	128
Bible Picture Lesson in Pagan Quarter, Ogbomoso.....	160
Native Pastors and Teachers at Convention, Saki, 1927.....	160
Out-of-Doors Preaching Crowd, Iressi near Ogbomoso.....	160
Delegation from Sapele Baptist Church with W. M. U. Shield	192
Mrs. Agbebi, Honorary President of W. M. U. of Nigeria....	192
Asande, a Sunbeam and Sunday School Pupil.....	192

Baptist Missions in Nigeria

CHAPTER I

THE COUNTRY AND ITS PEOPLE

The-House-of-Love

ABOUT the center of the country now inhabited by the people speaking the Yoruba language, in the southwestern part of Nigeria, West Africa, is the town of Ile Ife, which in the language of the country means "The-House-of-Love." Here, according to their traditions, is the birthplace of their race, their Garden of Eden; for, from here have migrated in all directions the different tribes speaking dialects of the Yoruba, and who acknowledge that this place is their ancestral home. Here are found relics of an ancient civilization far above any other south of the Sahara Desert, and west of the Nile. Works of art in stone, terra cotta and bronze, found nowhere else in the country, even in the towns and regions immediately adjacent, and so far superior to anything that is done today by any of the African people; that on beholding them, one is not only surprised, but mystified. From whence did these come? Who made them, and where are the people who lived here and were able to produce such wonders? Some of them are equal

to anything to be found in Europe today. Most of these are images, and are worshipped as idols, or orishas, as they are called.

Relics of Christianity

Out in the open, in a grove of cocoa trees, about two miles from the town is a small terra cotta image of a young woman. The work is exquisitely executed, though the lower part of the body has been much damaged, but from fragments that remain it is evident that she at one time held on her knees a small baby. On her head is a triple crown, or three halos. The features are neither negro nor European, but resemble rather the Coptic, as do those of the other images. This image reminds us of the Virgin and the Child, but is today worshipped as a heathen orisha.

Many of the Biblical stories are handed down in a perverted manner, but there can be seen the source from which they came. Once a year a man, who is brought from another town and paid for the service, carries to the bush on his head, a bundle of grass and leaves, representing the sins of the people. This he throws away where no one can see it, and on his return, the whole town rejoices greatly with feasting and dancing. On another occasion three men, fantastically dressed in multicolored raffia, run by night to a shrine where an image of a new born babe is kept. This must be done in the dark so as to be seen by no one.

The people also worship a woman whom they call Maremi, whose first-born son Olurogbo, or messenger between God and men, was offered as a sacrifice, when the people were in great trouble; but whom they expect to return to this earth at some future date and again deliver them from oppression.

Migration From the East

From these and other stories and traditions, together with the relics of ancient art and civilization, it will readily be seen that there may have been in this part of Africa, many years ago, a form of Christianity, but that it has been swamped; first by heathen superstitions and beliefs, and now is threatened to be overrun by Mohammedanism; so that today the religious beliefs of the people are a great conglomeration of many forms of worship which show as many waves of migration, each successive inundation sweeping from the North and East. There is also a tradition that the Yoruba came originally from the East, from another Ile Ife, situated on the ocean looking eastward, where they seemed to have lived in peace and prosperity until the advance of Mohammedanism, when they were driven westward. When Captain Clapperton, one of the early explorers, passed through these parts of Africa, he found a manuscript written by Sultan Balo of Sokoto, in the Northwest of Nigeria. In it was an account of the Yoruba, about whom he says: "They are supposed to originate from the

remnant of the Children of Canaan, who were of the tribe of Nimrod. The cause of their establishment in the West of Africa was, as it is stated, in consequence of their being driven by Yar-rooba, son of Kahtan, out of Arabia to the Western Coast between Egypt and Abyssinia, from whence they advanced into the interior of Africa, till they reached Yarba (Yoruba), where they fixed their residence. On the way they left in every place they stopped a tribe of their own people. Thus it is supposed that all the tribes of the Soudan who inhabit the mountains have originated from them."

A remarkable coincidence to this account by Balo, who was a Mohammedan and a ruler of a town some distance from the Yoruba country, is that they themselves believe that they are descended from a mighty hunter, and several other tribes in West Africa at great distances away claim that they have come from Ile Ife.

When all the traditions have been sorted out and as much history as we can trust, woven in, there is very little doubt that there was at an early age intercourse between the Yoruba and the civilization of the East, and that Christianity, probably of the Byzantine type, was prevalent over all the country between the Sahara and the equator. This went on probably for many years, with the people of this region recognizing the overlordship and paying tribute to some kingdom, probably Nubia, until the conflict between the image

worshipping Christians and the iconoclastic Mohammedans took place, and the former being defeated, a large party migrated westward, until they settled at the present Ile Ife, where they found a church already established. These refugees either brought with them the images now held sacred as idols, or found them already there, having been brought over on previous occasions; or it may be possible they were made there by artisans taught in the East. This latter must be true about the huge stone monoliths, which would be too heavy for long transportation. With them they also brought a scroll, probably a portion of the Scriptures, which they treasured highly, and for which, tradition says, they fought against the Mohammedans, and finally left their old home. This scroll continued to be held sacred, and, until it was lost, worshipped as a heathen orisha, called Idi, or something tied together.

These refugees either found a kingdom already established and ruled over by their kindred, and co-religionists, or they conquered a race already in the country. They continued to hold a bitter hatred for the Mohammedans, and Orayan, their second king, and grandson of the founder of the dynasty, led an army back eastward, to avenge themselves, and if possible drive the Mohammedans out of their former home. The hardships of the long journey discouraged the soldiers and the king had to give up the project.

From the founder's seven grandchildren, according to the Oyo account, but sixteen, according to others

(seven is a Hebrew sacred number, but sixteen is a West African) came the different tribes of the Yoruba speaking people. It is probably that these immigrants being of a different race, established themselves as rulers and extended their sway over a large portion of that part of Africa, from the Niger on the East, up north to include the Nupe, then across to the Ibaraba, and down through Dahomey, or according to traditions, even as far west as Ashantee on the Gold Coast. But these soon intermarried with the aboriginals until both religion, civilization and peculiar racial characteristics have been so diluted that they are almost lost.

Sango, the God of Thunder

The Yoruba rose to their greatest power during the reign of Sango, the fourth of the line of kings. His eldest brother Ajaun, being of a peaceful disposition, did not reign long before he was deposed, and the more aggressive and cunning younger brother placed on the throne in his stead. This king was not only a great warrior, extending his kingdom in all directions, but a great magician, able to emit fire from his mouth, and had a medicine, which when placed on a house, would attract lightning. It was by the use of this, according to one account, that his fall came. On one occasion, after he had reigned for seven years, he was showing the power of his medicine to some of his followers; when it was wet and he thought it would not work. While making experiments near his home, sud-

denly a storm arose and the lightning struck his house, killing many of his wives and children. 'A' division seems to have taken place among his people. One party tried to console the king by offering him many women by whom he could raise up children, and in that way, as far as possible compensate him for his dreadful loss. The other party, however, took this occasion to give him the hint that he was no longer wanted. In his sorrow for the loss of his family, and the opposition of his enemies, he decided to leave the town and establish a new capital. To this end he announced that he would meet all those who wished to follow him at a certain time and place. On the day appointed he went thither, only to find one old slave and one of his wives that had escaped the destruction caused by the lightning. He felt the disgrace of being forsaken by all his friends so badly, that he hung himself to a shea butter tree. His people hearing of his death began to remember his great deeds; and to such a length did rumour grow, that they began to think of him as superhuman, and today he is considered as the God of Thunder and Lightning, having control over these forces.

If a house or tree is struck by lightning it is supposed to be the act of Sango. His priests have the power to call down his vengeance upon whom they will. The Alafin, the king of Oyo, being the descendant of Sango, is the head of the cult. It being supposed that the god would only punish those who

have offended, or sinned against him, his priests have the power to confiscate all property owned by the inhabitants of the house so struck. The ruler of each town had the privilege of collecting a fine from the owner. It can easily be seen, therefore, how great a temptation there is to the followers of Sango during a storm, to set fire to an enemy's house, either as a punishment or for loot. Old stone hammer-heads, found in the ground throughout the country, are sacred as his thunderbolts, and one of these found in the ashes after a fire is a sure sign that it was caused by Sango.

After Sango became deified, his followers began to consider that it was a disgrace for their god to have died upon a tree, and today they say, "Sango ko so." "Sango did not hang," and in many of the towns there is one quarter sacred to his memory called "Koso," "He no hang." What a difference between them and the Christians, for we are not ashamed that our God died upon a tree, for he did it for our salvation, and in his death there is life, and a hope of a resurrection.

Ifa, the Soothsayer

Another of the great magicians, who lived about this time, and a strong opponent of Sango, was Ifa. He also has been deified and is worshipped as the god of fortune-telling. Sixteen palm nuts are sacred to him, as is also a palm tree with sixteen branches. With the sixteen palm nuts, by throwing them on the ground and marking the results in fine ashes spread on a flat

board, the Babalawos, as his priests are called, confess to be able to tell secrets, present, past and future. The Yoruba, like all other races, are ever anxious to have the unknown revealed and to these priests they go, no matter what their religions, paying for the privilege in chickens, sheep, goats and other animals. There is probably no other body of men that exercise so great an influence over the minds and lives of the people as these Ifa priests; for they can control by fear and suggestion as no one else can.

The Mohammedan Invasion and Civil Wars

We have seen that the town of Ile Ife was the capital of the Yoruba people, and until the present day is looked to as the original home of all; though in the reign of Orayan the political capital was moved to the city of Oyo, in the Northwest. Here it was that Sango reigned, and the place became more important than Ife. Here for many years the successors of Sango ruled, and the kingdom continued to be great and prosperous until evil days came, and family disputes arose, which spread into civil war, and the different tribes broke away, forming their own kingdoms; while from the North came the Fulani, that strange race of Mohammedan fanatics, the secret of whose origin no one can solve. At first a peaceful nomadic race, tending their herds and flocks, but who when they had adopted, in their wanderings, the teachings of the false prophet, banded together in a sacred war to exterminate all reli-

gions but their own, and subdue all people. In this they were successful over a great portion of the Western Soudan. Sweeping down across the Niger River they entered the Yoruba country, captured the Northern portion, making the city of Ilorin their capital. Their encroachments continued until finally about 1831 the Alafin, as the king of Oyo is called, moved his capital southward, and established it on the present site, in about the middle of his kingdom. From here he waged an incessant war with the Fulani conquerors of the northern part of his country. For many years these two armies camped opposite each other just south of the town of Ofa, until the British, making a protectorate of the country, the two parties were ordered to cease fighting and go back to their respective homes. This neither was willing to do for fear of treachery on the part of the other, and no move was made until the British camped between the two opposing forces, in 1893.

The capture of Ilorin by the Fulani probably would not have been possible if it had not been at a time when civil dissension was rife through all parts of the country, tribe rose against tribe, and broke away from the central government, family fought against family and brother against brother, until the whole country was a turmoil. Towns were destroyed and the country laid waste, while many of the inhabitants were carried off as slaves, to be transported in all directions, some sold to the Hausa and other states,



Yemaja worship, Ogbomoso



King's Images, Ikoyi.



Traveling by Canoe, Niger Delta

some to the Ibaraba and the Nupe in the North, while many were carried to the Coast, where at Lagos and other ports, they were crowded onto ships to be sold in the slave markets of America. In this internecine war, many a town and village was destroyed, and the refugees had to take shelter in the depths of the forests, or the better fortified towns. In this way some of the largest cities of Africa were built up, in the middle of the Yoruba country, and their rulers contended for supremacy. Chief among these was Kumi of Ijaiye, probably the strongest war chief of the lot. He, although nominally subject to the Alafin of Oyo, was practically independent, and virtually ruled over the western portion of the kingdom. While the Bashorun, the civil ruler of Ibadan, who was his greatest enemy, held sway over the eastern portion. The jealousies of these factions split the country into two divisions, while the Alafin their king had practically nothing to say in how the country should be governed. Conditions had grown so strained that war was inevitable, and the towns arranged themselves with either party. Not only was the Yoruba country proper divided, but the whole Southwestern part of Nigeria took sides. The Egba tribe, of whom Abeokuta was the Capital, sided with Ijaiye, as did also the town of Ilorin, while the Nupe people went with the Ibadans.

The Coast Line

This was the condition in which our first missionary Bowen found the country when he landed at Badagery in 1849. This place was one of the few where a harbor could be found, for along this whole coast of the Gulf of Guinea stretches for hundreds of miles a long, low sand bank, broken occasionally in places to allow the water from the many rivers and streams an entrance into the ocean. Back of this sand bank and stretching the whole length of the coast is a lagoon varying in width and depth from a mere swamp to large rivers and creeks, where steamships can find passage. It is this vast swamp, and the dense forest that backs it, harboring the disease-bearing mosquito, and flies, that have given the country a bad name among the white people, for it has the unenviable reputation of being one of the worst, if not the very worst, climates in the world, and nicknamed the "White Man's Graveyard." There is a little ditty which expresses the same idea, "This is the Bight of Benin, where few come out though many go in." Farther east the swamp deepens into a vast labyrinth of creeks, linking up in many places the mouths of the mighty Niger River, from which the Colony derives its present name. Beyond the lagoon, and swamps, and forests the country opens up into a great park-like area, with an occasional low range of rugged granite hills, or smooth conical-shaped isolated peaks. This open country stretches north to the Sahara Desert. The

Niger River practically bounds the Yoruba country on the East and North, with the exception of the Niger Delta, where, among another race, we have an interesting work of recent growth springing up. The eastern boundary is the French Dahomey, but as most of our missionary effort has been concentrated among the different branches of the Yoruba-speaking peoples, we will here deal with the portion of the country occupied by them. Lying between the coast and the Niger the land rises slowly until it reaches its greatest height about 200 miles interior, where is the watershed, the rivers flowing some north to the Niger and some south to the ocean.

Population and Size

Nigeria has a population of over 18,000,000, or practically twice that of the whole of the Dominion of Canada, though its area is only a little larger than that of Texas and Oklahoma combined. Of this population the densest is south of the Niger River, and in the Yoruba country, for there is estimated to be between three and five millions who speak dialects of that language.

Towns

Lagos, which was once a notorious slave market, has since its occupation by the British, developed into the largest and most important port on the whole West Coast of Africa. It is the metropolis of the West

Coast, with a population of 120,000, about 2,000 of whom are Europeans, chiefly engaged in trading. It has become a modernized city, with well paved roads, water supply, electric lighting, ice plant and moving pictures. Here can be seen men and women from all the tribes of Western Africa, from Europe, Asia and America, dressed in the costumes of their respective countries. Here one sees natives going to church on Sundays in the latest European fashions, while in the back streets the children, up to ten and twelve years of age, are naked.

From Lagos the Nigerian Government Railway runs for nearly nine hundred miles northward, with several branch lines and another parallel line to the East terminating at Port Harcourt, on one of the mouths of the Niger River.

About sixty miles to the north of Lagos, on the railway, is Abeokuta, famous as being the first city in Nigeria to receive the missionaries. This town has a population of about 100,000, and is the capital of the Egba tribe of the Yoruba. The town was founded by some of the refugees during the slave-trading times, and derives its name from the fact that these hid themselves under the shelving sides of a huge granite boulder, thus the town is called Abe-okuta, Under-the rock. The place grew by the arrival of refugees from other destroyed towns, and became very important in the earlier days, but has lost considerable of its population and importance by the growth of Lagos.

Another forty-five miles to the northeast is Ibadan, also on the railway. This is the largest native city in 'Africa, having an estimated population of from 150,000 to 250,000. It was founded by the Egba, from the 'Abeokuta district, but became the camp of the Oyo warriors when they were fighting against the Fulani Mohammedans to the North.

To the East of Ibadan, about sixty miles, is the famous ancestral home, Ile Ife, with a population of about 30,000, while to the northward, along the River Oshun, is Ede, Ilesha, Iwo, and Oshogbo, towns of from 30,000 to 50,000 each. To the North of Ibadan is the city of the Great King, the 'Alafin, or the Owner-of-the-Palace, as his name signifies. This is the new Oyo, but with all the traditions and pride of the old. Its population is about 40,000, and its rulers claim that all the rest of the tribes, at one time, were subject to them, and still pay nominal obeisance, though for many years it has been only very nominal.

The Alafin rules over a larger number of people than any other of the kings, and with the exception of Lagos and Abeokuta, all our missionaries are located in his dominions. To the north of this is the large city of Ogbomoso, still growing, with an estimated population of 110,000, while Ilorin still another thirty miles farther north, has 80,000. But this town, although Yoruba, is in Northern Nigeria, and ruled by the Fulani. To the westward of Oyo, about thirty miles, is the large city of Iseyin with 30,000 people,

and to the north of this is a number of small towns with Saki as a center. This is the Metropolitan Province of old Oyo.

Government

As has been seen the Yoruba have been influenced by a civilization from the Far East, so we can see that many of their customs are Oriental, though greatly mixed, for what may be true in one part may not hold in another. Often one is able to find illustrations of Biblical stories among this people. In race development they may easily be placed with the Hebrews when they were passing out of the Patriarchal period to the Kingdom, probably about the time of Saul and David. The throne is semi-hereditary and semi-elective, the king being chosen from the royal family by a body of hereditary chiefs of Oyo, though seldom does the son succeed his father immediately, but a brother of the late king, or a nephew is usually chosen. He is the Baba, or father of all his people, and they are his children. This term Baba is employed in many instances when referring to different political positions, and is one of the greatest respect, for not only is the king father, but the ruler of a town or district is known as Bale, the father of the land, and the head of the house is called Bale, or the head of a house.

The king has authority over his people, but each house has a head who is responsible for the actions of all in it, to the chief of the part of the town in which

he lives. This one is also responsible to the ruler of the town, and he in turn to the ruler of the district, and he to the king. These, each, have authority over those who are under him, acting as judge in all petty cases, in accordance with the customs of the people.

Social Customs

In social customs the Yoruba are also very oriental. The terms of endearment of father and mother show the respect in which parents are held; but this has been engendered by the love which the parents have for their children; for they do love them dearly, and the greatest desire of both men and women is to have plenty of them, it being considered a disgrace to be without children; and among the Yoruba, unlike the people of the Niger Delta, even twins are welcome, and are considered a little more sacred than when born singly. This desire will often explain the frequency of divorce and polygamy.

Naming the Children

When a child is born there is great rejoicing on the part of all relatives, who gather in to express their congratulations, and give names to the child; each relative and special friend of the family having the privilege of giving it one that suits his fancy, so that the child is well named. These names are often very poetical and convey some meaning. Words like Ade, a crown, is combined with other words to form a

name, such as 'Ade-wa-le, a crown has come to the house; Ade-tun-de, a crown has again arrived. Or Ola, honor may be used, such as Ola-si-bi-kan, honor has opened a way, and, although the Yoruba have no family names, as we understand them, these prefixes will run through a family in different combinations. Many of the names are related to the heathen gods, as Sango-wa-le, the god of thunder has come to the house, but when they have become Christians, these names are discarded for more appropriate ones. One young man whose name was Ogun-yo-mi, the god of war has saved me, changed it to Olorun-yo-mi, the One-of-heaven-saved-me. On joining the church they will usually take the name of some Biblical character, or English name, which takes the fancy, thus some rather humorous combinations are obtained, as when one mission home had Julius Caesar, Napoleon, Cornelius, and David; while another chose Judas, not Iscariot. In the old days the boys usually took the names of the missionaries under whom they were educated, and a lot of the names of the earlier missionaries are still in the land. But this custom has died out and many went back to their original native names, and have taken that of the first Christian relative as a family name.

About eight days after a birth there is often a feast and a dance, which takes place on all important occasions, so that it is difficult for a stranger to determine whether it is a birth, a marriage or a funeral, that is being celebrated.

Family Marks

When the child is some six months old a man, who is usually a heathen priest, whose business it is to perform the operation, is called in and with a sharp knife, makes deep gashes in the child's face. These vary in number, length, shape and position, according to the family to which the father belongs. These gashes cut through the skin deep into the flesh, laying it open in broad, red lines, into which palm oil is smeared, giving the face a ghastly appearance. These always leave permanent and prominent scars, to go with the person all through life. As there is no effort at cleanliness suppuration often sets in and the whole face becomes a mass of putrifaction, leaving, if it heals, huge scars covering most of the cheeks, and hideous raised wheals. One wonders how parents who love their children, as these people certainly do, can torture them so. For it is cruel, and one's heart bleeds as he sees them tied on the mother's back with the lacerated face pressed against her body. Yet they will not forego this for anything. These are the family signs and take the place of family names. Two classes of people in the country have not these marks—the pure native of Ile Ife, and slaves. The former makes us wonder if these were not of another race, which migrated from the East, and perhaps as the rulers of China with the pigtail, imposed these marks of subjugation on the rest of the people. Or whether these markings were already in the country when they came.

Slaves also were not marked, and this was one reason that the pure Yoruba were anxious to have their children's faces cut. It also had other purposes. In the times of war and slavery, often the children were lost or carried away and kept for many years, but on peace being restored between the different tribes, the parents and friends could often trace their children and redeem them. One other reason for this custom was in the fact that the Yoruba families will not intermarry, and no man will take a wife who has the same markings as his own.

A Man's Wealth

Children are a financial asset, for they are soon put to work, the boys to assist the father, and the girls the mother. They also act as security in borrowing and lending money, for they may be pawned to some money lender as security for the sum borrowed. It is quite common for a father, uncle, grandfather, or even elder brother to take a boy or girl and pawn him or her to borrow sufficient money to purchase a second or third wife, the pawned child not only acting as security but his work going as interest on the loan until the principal is paid. The usual terms are that the pawned will have to work half time for the creditor. The rest of his time he has for himself, unless he is pawned to two persons at the same time, or his father wants him to assist in the support of his own family. It is often true that a man will pawn himself for the

sake of buying a wife, thus virtually putting himself into slavery, perhaps for life. This is now illegal by British law.

Betrothal

When a girl is very young, usually before she is ten years old, and often earlier than that, she is betrothed to some man who has agreed to pay a sum of money for her, usually from five to twenty-five pounds (\$25.00 to \$125.00), according to the district and family to which she belongs, or her fatness which is considered a sign of beauty. The money is usually paid on the installment plan, year by year, until she is old enough to be married. She may also be exchanged for produce, as barter. But in all this transaction she has no part or say. The man may be young and handsome, or old enough to be her grandfather. He may be a bachelor or be well married to several other women. He usually sends a friend to the girl's father who makes the best bargain he can, and when this is finished she is looked on as the property of the man, and his family, though she remains at home until the time of marriage, and all the money has been paid, which may take several years. During this time she is not supposed to see her future husband. Though she may know who he is, although she may play and talk with other men of her own age, she will never speak to him, and if she should happen to meet him on the road she will have to go another way, or pass him by as if she did not recognize him.

Decorating the Bride

When the girl is about fifteen or sixteen years of age the man, whose business it is, is called in again, and with his sharp knife cuts three deep gashes down the back of her forearm, from elbow to the wrist, laying the flesh open in the broad deep grooves. The usual ointment of palm oil is poured on and until they heal she goes about with her arm outstretched in front of her, with hands clasped. One can readily understand the torture she undergoes while these cuts are being made, and the agony she suffers until they are healed, yet she will not forego it for any consideration, it being the sign that she soon will be of marriageable age, of which she is very proud.

Marriage

The marriage takes place about two years later. As they have no means of keeping time, this is determined by her physical development, and whether the groom has paid sufficient money; for her people extract as much as possible, even making demands up to the last day. In most parts of the Yoruba country there is no religious ceremony connected with the wedding. A feast is prepared in each house. The girl calls in her female friends, and they have a feast and a dance at her home, while he does the same in his, with his men friends. This lasts for several days, when, on the one appointed, she and her friends dance past the house of the bridegroom, who rushes out and seizing

the bride in his arms carries her off to his home, while she struggles and squirms. From this custom comes their word for marriage, Igbeyawo, which literally means, the-carrying-of-the-mother-of-money; for she is the iyawo, or mother-of-money. This custom is probably a relic of the days when the women were carried off from their homes.

The Wedding Feast

When they reach the compound they find a feast prepared, consisting of yam cooked and pounded into a doughy lump, which is placed on a mat spread on the dirt floor of the piazza. With this is a concoction usually called soup, composed of palm oil, which is the color and constituency of lubricating motor oil, and is one of the ingredients for making soap at home. In this are boiled many kinds of seeds, vegetables and peppers, the last giving it a very hot taste that few people not brought up in the tropics can stand. There is also some meat which may be from any living thing, such as beef, mutton, goat, chicken, donkey, snails, rats and snakes. The bride and groom sit on the mat one on either side of the food, and with the first two fingers and thumb of the right hand dig off pieces of the yam and dipping it into the soup push it down their throats. He takes the first helping, and she follows, each taking turns. This is the first meal they have together, and it is usually the last. She henceforth prepares his food and gives it to him, who with

his sons and male friends eat alone. She with her daughters and women friends eat by themselves; women and men seldom eat or walk together: it would be the greatest disgrace for them to be seen in the modern civilized dance. She is henceforth the man's servant, though there are certain occupations in which she will not engage. She will not hoe or work on the farm, sew on his buttons, or darn his socks, for he has none. His clothes, when dressed up consists of a pair of loose shokotoes, or trousers, tied with a string about the waist, and a long gown, or a plain piece of cloth about six feet square, thrown over the shoulder, with a grass hat or cloth cap. These all may be discarded when at work, for then he wears only a loin cloth. Her clothes are a large square of dark blue cloth about the same size as the man's which she wraps around her body under her arms, and tucks in a fold to make it stay, with a light blue or white scarf about her waist. This larger cloth hangs down to about her knees, but the upper part may be wrapped about her waist when at work. On her head she wears a scarf wound once or twice, with the ends tucked in.

Divorce

As has been mentioned the girl has had nothing to say in the choosing of her husband, and it is natural that she is often disappointed, and if ill-treated will seek divorce. This can easily be done by simply paying back the dowry money to the husband. As there

is always a surplus of unmarried men, she is often able to get some other man who will pay the dowry and take her. This goes on until she is at last satisfied, or has children. This latter will keep the woman attached to one man, she preferring to put up with considerable abuse for the sake of staying with her children, who remain with the father in the case of separation. This easy divorce makes the Yoruba women rather independent.

Polygamy

Polygamy is the rule, it being the ambition of most men to have several wives; for in these, slaves and children is his only source of revenue, beyond his own labor on the farm or at a trade. The greater number of these he has the richer and greater man he is considered to be in the community, and it is not only not a crime to be a polygamist but an honor. The women do not resent their husbands having more wives, but sometimes have been known to encourage them to take others by providing the purchase money. When a man dies his property, including the wives, are distributed among his nearest relatives; the eldest son takes all the women, excepting his own mother, who is given to a near relative.

Burial

When a person dies there is a great deal of mourning, much of which is genuine, but mixed with a desire to show proper sentiment; which desire often leads to

considerable outward show and noise. As soon as a death occurs, a howl is sent up that rends the air, and is taken up by all those near by. This is repeated by all who enter the house of mourning for several days afterwards. The body is laid out immediately and preparations are made for the burial, which takes place the same day, unless the death occurs at some distance from the home of the deceased; then, if possible, the body is carried on a litter borne on men's heads to the ancestral home; for it is the desire of each to be buried in the house where he was born, or, if that is impossible, in the house where he was making his home. Here a hole some three or four feet deep is dug, either in the piazza or the room which he had been occupying, and the body is laid away dressed in his best clothes, and wrapped about with many others. In the grave are placed food, money, and his instruments of work. If he was a chief something to show his position in this life was also buried with him. In the olden days if he were a great man some of his household, such as slaves, or some of his wives were also buried with him; sometimes alive, but at others they were killed before the burial took place. This was done so that he should have company in the next world, and also show his importance in this.

Religions

'As with the Athenians, so it can be said of the Yorubas, that they are very religious; or perhaps



*Student body—Baptist Boys' High School
Mission House in background.*



Lagos Baptist Academy



*Baptist College and
Seminary, Ogbomoso*



Industrial School Building, Iwo, Nigeria

superstitious would be a better term, for they see something to worship and fear in practically every object in nature, or that can be imagined. As in race and customs their religion is a great mixture of many kinds, and a person can worship as many as he has time and money to serve. It is difficult to separate their religious beliefs, and in fact it is not necessary, for they themselves do not feel the need for fine distinctions, their worship shading off imperceptibly from medicine, up through nature-worship, spirit-worship, witchcraft, ancestor-worship, hero-worship, to the belief in one supreme being. There are in the country today three great divisions, which may be classed as paganism, Mohammedanism, and Christianity. They come in this order both numerically and chronologically, for paganism is the original religion of the country, and has the most followers. Mohammedanism may be considered the next, but that statement should be qualified in regard to time, for as has been seen in the discussion of the history of the people, there is good reason to believe that there was a form of Christianity in the country before the time of Mohammed; but that was killed, or had died out so that there was no real Christian faith in the country when modern Christian missions began.

Medicines and Charms

There is no true form of idolatry, such as we would find in some of the ancient countries of Egypt, Greece,

or Rome; or in the present lands of India and China. At the foundation of all their religion there seems to be a dread of evil; that there are spirits everywhere and in everything; and it is necessary to appease or counteract the influence of these for fear they will do some harm. Thus at the bottom of all their worship is the idea of sacrifice or charms. The latter is in the form both of medicine to be taken internally, worn about the person, or kept in the house to guard off the evil. The one term "ogun" is used for either without any distinction. It may be a concoction of roots and leaves mixed together and eaten or drunk to cure some disease; and they seem to have considerable knowledge of the use of these; or it may be some unknown object sewn up in a piece of leather or cloth, and worn on the arm, neck or waist. From this it shades off to some object kept in the house, either hung in the doorway, or in the sleeping room. It may even be a lump of clay dried hard and kept in a special room, and to which offerings are made, and it is all called medicine. This lump of clay may also be called an orisha, and takes on the idea of an idol. The word orisha is a general term used for all objects of worship, and means in their vernacular, something seen and picked up, and may be any object in nature, such as a river, hill, rock, cave, or tree. Animals such as crocodiles, snakes, or any other thing that seems to cause fear or dread; even diseases of their own bodies, such as smallpox, are worshipped.

The belief in spirits, usually evil, probably is at the bottom of all their worship. These are in everything and everywhere, and the use of medicine and charms is to keep them away, or to appease them. Certain objects have this power of protection, and certain people have the power of finding out, not only where the spirits dwell, but the means of counteracting their influence. These are called medicine-men, when dealing with the lower forms. A man who has knowledge of, or power to deal with the higher class of religious objects, such as are represented by the orishas, may be called a Baba-orisha, or father of the idols. Sometimes the lower class are called witches, and are supposed to exert an uncanny influence on people, and after dark turn themselves into a certain kind of night bird.

Transmigration of the Soul

Along this same line they have a belief in certain forms of transmigration of souls. If a baby dies, and soon afterwards another is born to the same mother, it is often supposed that the second is the spirit of the first come back. If this also dies, then they begin to suspect the influence of witches, and some charm is put on, or incantation is performed over the body of the dead child to prevent the witches taking its spirit again. So sure are most people of this that they have tested its truthfulness by putting some mark on, or by mutilating the body of the dead child before burial, and they assert

that there are authentic cases of the next child being born with the same mutilation.

When a child is born, a relative or friend coming into the home will see some resemblance in it to a dead relative, and the child is called after that person, such as Babatunde, The-father-has-again-come; or Oje-tunde, Oje-has-again-come.

Dual Personality

There is not only a belief of the soul returning in another body after death, but some people have the power, usually by using some charm or medicine, of turning into the form of a beast or tree, and at will turning back into a human being. This also takes the shape of a dual existence; persons often in both the human and the animal, and if anything happens to the one it also happens to the other. If the dual personality should be a crocodile, which is often the case, and something should injure it, the man also will have the same injury, at the same time.

Ancestor Worship

In the dead of night one often hears a wierd howling noise. This is Oro, or the spirit of some dead person come back to earth, and usually happens sixteen or twenty-six days after death, though it may be at any time. Each year there is a great Oro celebration, during which no woman is allowed outside her house, on pain of death. She must not acknowledge that she knows what Oro is. During this time the men and

boys are parading the streets with long poles with strings attached, just like a fishing pole and line. On the end of the line is a flat piece of wood or iron, which, when whirled around through the air, emits the hideous howling noise. This is supposed to be made by the departed spirits returned.

Closely related to this is Egungun, the bones. This ceremony occurs at daytime and is represented by men dressed in many colored clothes, with all the body covered, while on top is usually a headpiece, either a skull, or some fantastically carved piece of wood. This is the material part of the dead come back, and, as with Oro, is a form of ancestor worship.

The Supreme Being

Hero-worship in the form of Sango, the god of thunder, and Ifa, the god of soothsaying, have been mentioned already. There only remains the belief in the Supreme Being, known to them as Olorun. "Orun" is heaven, and "Ol," a contraction of "Oli," is prefixed to give the idea of the possessor, so that Olorun really means the Possessor-of-heaven. He is the creator and controller of all things, and is a beneficent being. But because of that he is not feared, nor worshipped. There is no image of, nor is there any sacrifices made to him. When he created man and the rest of the universe he handed them over to the orishas who have controlled them ever since. When God made man he took the red clay and put life into

it and then handed it over to Obatala, who shaped it into the proper form, giving it limbs and features, the Creator taking little interest in it afterwards, though there is an acknowledgment that he has the power and indirectly controls. This God the Christians have taken to represent their Jehovah, and have used his Yoruba name in translating the Bible as meaning God.

Opposed to him is another being called Esu, the Devil. He is the author of all evil, and mischief. He, however, is worshipped and is represented by a small ugly image.

CHAPTER II

FOUNDATIONS LAID

TO enumerate all the elements that enter into the success of any great enterprise and follow them to their conclusion is like discovering the sources of a great river, far apart, high up among the dark ravines of the mountain peaks, or in obscure recesses of the mountain peaks, or in obscure recesses of the forests. We trace them one by one until they unite and flow into the mighty ocean. Many incidents that ordinarily we would pass over as insignificant, prove often to be among the most important. No one element can be said to be of more value than another, but all together contribute to the success of the whole. Thus we will find elements over which we have no control, that have assisted in building up our Mission. How much these have contributed to it is impossible to say, but we wish to give them due credit. Therefore, although we are dealing with the Mission in Nigeria in particular, we need first to consider the early Baptist work in Sierra Leone and Liberia, which has effected in a vital way the growth of our mission in Nigeria.

David George

Thomas Bowen has the honor of being the first Southern Baptist to become a missionary to the

Yoruba people, but other influences had been at work indirectly, so wonderful is God leading. We shall have to go back to the year 1792 when a band of some 12,000 colored folk who had joined the British forces in the American Revolution, and at the close of the war were taken to Nova Scotia and New Brunswick, and afterwards to Sierra Leone. Among these was one David George, who was born a slave about the year 1742 in Essex county, Virginia. He was of an adventurous nature, and when grown to manhood was induced to run away. He soon found himself eight hundred miles from his master's home, living among the Creek Indians as servant to their Chief "Blue Salt." It was but a few months before his master's son found him and took him, but before he could get George out of the Creek nation he escaped and fled to the Natchee Indians and lived with their king "Jack." David George was afterwards purchased from them by a Mr. Gaulfin of Silver Bluff, on the Savannah River. The years here seemed to have been very happy, for through a conversation with another colored man, named Cyrus, his mind was awakened to religious concern and his clear and joyful conversion soon followed. At this time he was entirely illiterate, but he set about educating himself, and with the help of some white children and a spelling book was soon able to read his Bible.

During the Revolutionary War George preached in

different places with considerable success, but when the English were going to evacuate Charleston he, with a few other colored people and about five hundred white people, were brought to Halifax, N. S. With his wife and children he wintered here, and in the spring got permission to go to Shelburne in order that he might preach to his own people there. Of his experience there he writes:

"I began to sing the first night in the woods, at the camp, for there were no houses then built; they were just clearing and preparing to build a town. The colored people came from far and near, it was so new to them. I kept on every night in the week, and appointed a meeting for the first Lord's Day, in a valley, between two hills, close to the river. A great number of white and black people came, and I was so overjoyed with having the opportunity once more of preaching the Word of God that after I had given out the hymn I could not speak for tears."

Meetings were held every evening for a month, and people flocked to hear the gospel. One white man, who had known George in Savannah offered him a lot of land on which to build a house. The hut was soon built. Governor Parr came from Halifax bringing George's wife and family, who had been left behind while the colony was being settled. The Governor gave him six months' provisions and a lot of land. The interest in Shelburne grew, and by the middle of

the next summer a church building had been erected, fifty people baptized and organized into a Baptist church.

"Soon after this," he relates, "The persecution increased, and became so great that it did not seem possible to preach, and I thought I must leave Shelburne. Several of the black people had houses on my lot; and forty or fifty disbanded soldiers, who were employed by my enemies, came with tackle of ships and turned my dwelling house, and every one of their houses, quite over; and the meeting house they would have burned had not the ring-leader of the mob himself prevented it. But I continued preaching in it till they came one night and stood before the pulpit and swore how they would treat me if I preached again. I stayed and preached, and the next day they came and beat me with sticks and drove me into the swamp. I returned in the evening and took my wife and family over the river to Birchtown."

After this George travelled all over Nova Scotia and New Brunswick preaching to his own people wherever they had settled, until in the fall of 1792, Agent Clarkson persuaded many of the colored people to migrate to Africa and establish a colony at Sierra Leone. George seemed to have acted as a leader of this exodus, and relates that most of the Baptists went with them.

The voyage from Halifax to Sierra Leone took seven weeks; fever broke out on shipboard and several died. The remainder of the colony settled in Freetown and established a Baptist Church there; probably

the first on the West Coast of Africa. Many of these moved farther down the coast and joined those from the United States who settled in Liberia in 1820, when the American Colonization Society sent out 86 colored people. These increased by other immigrants, as well as by birth until in 1875 there were 19,000 of them in the Republic. Among these colonists also were many Baptists, who took their religious faith with them, propagating it, not only among their fellow-settlers, but among the natives all along the coast.

Lott Carey

Although there were probably many among those just mentioned, who directly or indirectly did much in the spreading of the Gospel in the land of their ancestors, but it remained for Lott Carey to be the first real missionary to be sent to Africa by the Baptists of the Southern States, and to devote his life entirely to that work. He was of African decent, born a slave in Virginia, about the year 1780. This remarkable man grew up morally bad until he was twenty-seven years of age, when he was converted and united with the First Baptist Church, Richmond, Va. From this time on he devoted his time to study, soon learning to read and write; the New Testament being his first reading book. He was licensed to preach and for ten years held meetings in and around Richmond. He devoted every spare minute to reading and the improvement of his mind, but still remained a faithful worker in the warehouse

of his master. He was industrious and a good man of business and earned some money for himself, which he saved until he was able to purchase both his own and his children's freedom; his wife having previously died. He was now able to work for himself, and soon by his honesty and business ability earned a large salary. About the year 1815 he organized among his brethren "The Richmond African Missionary Society," whose funds were to be restricted to work in Africa. For five years the funds accumulated until they amounted to \$700. When Carey announced his intentions of going to Africa his employers offered to raise his salary \$200 a year; a large sum in those days. He already owned a good farm and a pleasant home, but these inducements did not stop him, and on January 23, 1821, with Colin Teague, another colored man, he sailed for Africa; arriving first at Sierra Leone and afterwards going to Liberia, where he spent many years in missionary labor; much of the time supporting himself by doing secular work.

Our Board's First Missionaries to Africa

Up to this time all the Baptist work in West Africa had been carried on by colored people, and to them must be given the credit of laying the foundations. It was not until nine years after the arrival of Lott Carey and Colin Teague that the convention was able to send out white missionaries. In 1830 they set apart for this work the Rev. Benjamin Rush Skinner, who with his

wife and little child proceeded to Liberia that same year. They were brave souls to risk that dread climate and labor among a strange people. Their work was not to be very long, for inside of a year they all three passed away, within ten days of each other, the beginning of that long list of Baptist martyrs who gave their lives for the people of Africa.

God is not wanting in his heroes, for, strange as it may seem, the father of the deceased, Dr. Ezekiel Skinner, on hearing the news of the death of his son, expressed the desire to go to Africa, and accepting a position as physician to the Colony of Liberia, in the service of the Colonization Society, proceeded to that country. In the capacity of a physician he worked until in 1835 he was elected Governor of the Colony. With all his other duties he continually labored in the cause of his Master by preaching the Gospel and teaching the people in the ways of eternal life.

On July 11th of the same year that Dr. Skinner was made Governor, a party of three sailed from America to take up the work laid down by his son. These were Rev. and Mrs. W. Mylne and Wm. G. Croker. This party on arriving at Monrovia, thinking that the climate of the interior was much better than that of the coast proceeded up the river twenty miles to Millsburg. Their hopes were in vain, for a month after their settlement, Mrs. Mylne was taken ill and died inside of ten days. Two years later his health failed and he had to return to America.

1837 brought Mr. and Mrs. Clark, and two years later Miss Rispa Warren, who became the wife of Mr. Croker the following year. The happiness of this couple was of short duration, for not long after their marriage he was seized with the disease so common to the land and brought almost to death's door. Through this illness he was carefully nursed by his faithful wife and finally recovered; but her health was so strained by the exertion of caring for him, that it gave way, and soon afterwards she was laid at rest, after only a few days of suffering.

Mr. and Mrs. Fielding arrived in December of the same year, but within six weeks of their landing both were dead.

Soon after this Mr. Croker's health again failed and he had to leave for America. The journey in those days was a long one, and his diseased body was so weak that, while regaining his health very rapidly after his arrival home, he had a relapse and was confined to his bed for over a year. When he did recover his great desire was to return to his beloved work. He endeavored to obtain a colleague, but the climate of Liberia had become known to those at home, and feared accordingly. One brave spirit, however, he did find; Miss Mary Chadbourne, who joined him in marriage, and in spite of the warnings and entreaties of her friends, risked the African fevers to accompany him back. They arrived in Monrovia February 25, 1844, but on the following Sunday he preached his

last sermon. In his final prayer he quoted the words of Paul: "I have fought a good fight; I have finished my course; I have kept the faith; henceforth there is laid up for me a crown of righteousness which the righteous judge shall give me at that day." The quotation was very appropriate, for, at the end of the sermon he commenced to raise blood, and on the second day after, he received his crown.

Other Sacrifices

Others who gave their lives for this work were Rev. Calvin Hollis, who died after a sojourn of less than four months, and Mrs. Anderson who lived only five days. Rev. Ivory Clark, who lived ten years in Liberia, finally succumbed to the heat.

In 1846 Messrs. Day and Jones, colored men, were appointed to work at Grand Bassa and Cape Palmas. The former, who was educated for the ministry by taking private lessons, went to Liberia sixteen years before. He rose rapidly in influence and usefulness; became a judge, which position he resigned, and without his consent was appointed Lieutenant-Governor in 1847. Two years later he established a manual training school to teach useful trades to his fellow countrymen. In 1854 he became pastor of the church at Monrovia, and presided over the High School called "Day's Hope," which had elementary, classical and theological departments. He also acted as superintendent of the Mission, making extensive tours of in-

spection and preaching. He died in 1859. Of this man, Dr. Blyden, the great African patriot, speaks in the highest terms, praising the wonderful work he did.

In 1861 when Southern Baptists were forced to discontinue their support of the work in Africa on account of the War Between the States, the statistics for the Mission in Liberia were 19 pastors, 24 churches and 1,258 members.

The Founder

The founder of the Southern Baptist Mission in Nigeria, the Rev. Thomas J. Bowen, was born in Jackson county, Georgia, on January 2, 1814. He was a great student and continued his reading after leaving school, acquiring a large amount of knowledge on many subjects. His great ambition was to be a lawyer, but on deciding to seek salvation renounced this, and refused the offer of a lawyer friend to receive him into his office as student and partner. He also refused to marry a wealthy, worldly-minded lady. Still he could not surrender his heart and life to his Saviour, and being unsettled in his mind, went as a volunteer to fight the Creek Indians, and afterwards to Texas, where he fought for the independence of that state. At the end of the war, 1840, he found salvation, was baptized and began to preach the Gospel.

Through his extensive reading he seemed to have become interested in the travels of Clapperton in Africa, who had landed at Badagry, on the Slave

Coast, in the Bay of Benin, passed up through the Yoruba country to Katanga (Old Oyo) and on to Sokoto in the Western Soudan. Having written an article on the importance of a mission in Central Africa, Bowen was appointed by the Foreign Mission Board of the Southern Convention, February 22, 1849.

Seeking a Partner

Because of the appalling death rate among the white missionaries who had been sent out by our Board, Africa had earned a bad reputation, and it was with difficulty that men could be found who would hazard their lives in that dark land. At the time of Bowen's appointment our Board had no white men laboring on that continent, and those colored missionaries who were in Liberia, devoted most of their time to the colonists from America.

Bowen's first duty was to find a colleague. He travelled through several of the Southern States, and was received kindly everywhere. After a search of several months Harvey Goodale, who had been appointed to China, was transferred by the Board to the proposed mission in Central Africa, and soon afterwards a young colored man, Robert F. Hill, was selected to join them.

They had no definite plans, but hoped that by landing at Badagry they could proceed northward into the interior of the Soudan, with Igboho, on the northwest of the Yoruba country, as an objective. Here they

hoped to find a much better climate than that of the coast, and a people superior to those of Liberia.

The Partner Lost

The party left Providence, R. I., on the 17th of December, 1849, arriving at Monrovia, Liberia, on the 8th of February following. Fearing that on account of the delay caused by the vessel calling at so many ports along the coast, they would not reach Badagry before the rainy season, they decided to remain in Liberia until the next dry season. Soon after their landing, Mr. Goodale, hearing of a town called Bo Pora in the Golah country, some distance in the interior, ruled by a civilized native whose name was King Boatswain, and believing that a mission could be established there, suggested a visit to that place. Bowen's own desire was to study the Fulani language; but on hearing that he could obtain a Fulani teacher at Bo Pora, he agreed to accompany his companion to that place. He also hoped that they might be able to work their way towards the Niger River by a much frequented route through that town. Therefore, five days after landing at Monrovia, they departed for Bo Pora, which they never reached. On the 6th of March they arrived at a town called Sama, where they had remained only a week when Mr. Goodale was taken sick and died within a month. He was buried under a tree just outside the town wall. Bowen finding the way to the interior by this route blocked, re-

turned to Monrovia to resume his journey to Badagry. Finally, after a weary wait, he sailed on the 20th of June, 1850, for Cape Coast Castle, on the Gold Coast. At Cape Coast he remained until the middle of July with the Wesleyan missionary, Rev. T. B. Freeman, and finally obtained a passage on a small schooner for Badagry, which he reached on August 5th.

At this time Lagos was the chief slave market on the coast, and ruled by Kosoko and his second in authority, Tappa Oshodi. These two had in 1845 driven Akitoye the uncle of Kosoko out of Lagos to Badagry, where the old king was at this time residing. This port seemed to be the only one free from the slave trade, and open to the landing of the missionaries. It was here that the Wesleyan and Church Missionary Society missionaries first landed about 1843 and proceeded to Abeokuta.

Delayed Plans

Bowen remained eight days at Badagry making inquiries about the passage to Igboho, but was informed that it was impossible to reach that town because of the unsettled state of the country at that time. Finally Bowen decided to go on to Abeokuta and wait his chance to proceed farther interior. He bought a horse at an exorbitant price, and hiring a boy as a servant with eight carriers for his loads, set off on the second attempt to reach the interior of Africa.

At the time Bowen arrived the whole of what is

known as the Yoruba country, or the Southern Province of Nigeria, was in a tumult of fratricidal wars; one tribe fighting against another in bitter hatred; one town, or combination of towns, fighting for the destruction of others. Towns were being destroyed and human beings either slaughtered or carried off into slavery by the thousands. Slaves from different tribes and divisions of the Yoruba-speaking people were to be found as widely scattered as Egypt on the East, and America on the West. Places on the coast, like Lagos, were important centers of this awful traffic, from whence the people sold their brothers to the foreigners to be shipped across the seas. Forty years before this, on the destruction of many towns and villages of the Egba tribe of the Yoruba, Abeokuta was founded and built up by the refugees, to become one of the largest cities in Africa. Ten years later, in the northern part, because of the hatreds and rivalries among the tribes, towns and families, the King of Oyo was defeated and killed, the capital abandoned and the people moved to Ago Oja, the present site of New Oyo.

Previous Missionary Enterprises

Thus the whole of Yoruba was in the throes of war, and it seemed that every man's hand was against his neighbor to do him wrong. Previous to the year 1850 some of the slaves taken from the Egba district had been recaptured by the British war ships and liberated at Freetown, Sierra Leone, where they came

in contact with Christian missions and were converted to that religion. Some of these made their way back to their native country by way of Badagry, telling their friends and relatives the story of salvation through Jesus Christ, and creating in them a desire to have missionaries located among them. Thus it was that, when Mr. Freeman, the superintendent of the Wesleyan Missionary Society of the Gold Coast, visited Badagry he was invited to come on to Abeokuta. About this same time some of the converted Egbas of the Anglican congregation of Freetown, Sierra Leone, wishing to return home, asked Mr. Townsend of the Church Missionary Society, to accompany them. This he gladly did. Both these societies had commenced work and were well established when Bowen arrived.

Another Attempt

Soon after his arrival in Abeokuta, Bowen applied to Sagbua, the head chief of the town, for permission to pass on to Igboho. At first he thought his request would be granted, but the chief remembered that he had refused the other missionaries permission to pass on to the interior, wanting to retain them in his own territory; and it would seem strange now to allow this new comer what he had refused the others. It may also have been that Sagbua was afraid of offending the Yoruba of the Oyo Province by permitting a white man to enter their country; so the old chief changed

his mind, giving as his excuse, that the journey would be dangerous, and Bowen must wait till the road would be safer. This he had to content himself to do, and wait his opportunity. He did, however, get permission to visit Ikatu, the capital of the Ikatu branch of the Yoruba, three days to the West. He eagerly seized this opportunity, with the hope that in this direction he would find a chance to make his way northward towards his objective, Igboho. So he set out on another trial after being three weeks in Abeokuta, taking all his luggage with him. The first day's journey was only about nine miles to Ibara, where he was kindly received by the king and enthusiastically welcomed by the people, who crowded about him. He preached Jesus to them through his servant Sam as interpreter.

The next day he reached the own of Aibo, and found that the country extending to the North was a flat open prairie, which twenty years before, when the Landers passed through, was full of populous towns; and now hardly one remained standing; many of the people being dead or slaves in far off countries like Brazil.

Three days he remained in Aibo preaching to the people, and trying to get permission to continue his journey, but the people seemed determined to make him turn back. Finally he got permission to proceed, and after passing around Ishala, because the inhabitants were afraid to let him enter their town, he

arrived at Itale in the Iketu kingdom. 'At first they would not let him enter, but kept him waiting in the gateway until after eight o'clock at night. It was not until he had explained his reason for coming that they would receive him. During the next few days he preached the Gospel to the people, while awaiting the return of the messengers whom he had sent to the king of Iketu, for permission to come into his dominion. Finally the men returned saying that the king himself was willing, but that the chiefs were opposed for fear that their town might be destroyed, as had so many in that district after the passing through of the Landers; which destruction they attributed to the visit of these white men. The king therefore begged him to return to Abeokuta, which he was compelled to do. The way back was dangerous; hostilities were breaking out in all directions, and marauding parties infested every road. His carriers were afraid so that he had to precede them with his gun. Two other parties, one in front and one behind them, on the same day, were attacked, but he arrived in Abeokuta in safety.

A Profitable Wait

Finding himself detained in Abeokuta indefinitely, he took up his abode in a native house; but the chiefs objected to this, it was not considered proper for a white man to live thus, so he was compelled to move to the Church Missionary Society compound, where he

spent the next eighteen months studying the Yoruba language. With this arrangement he was forced to be content, after having tried in vain to get some one to teach him the Fulani. This evidently was a blessing in disguise, for it was probably at this time he acquired that knowledge of the Yoruba language that enabled him to produce his Grammar and Lexicon.

It was during this time that the king of Dahomey, Gazo, made one of his raids on Abeokuta. This renowned warrior had entered into an agreement with Kosoko, the ruler of Lagos, to destroy the towns of Badagry and Abeokuta, in order to break up the anti-slave party, and put an end to Kosoko's fear of his uncle, Akitoye, who was residing in Badagry, regaining his kingdom. The excuse made by the king of Dahomey was, that in a former war the Egba had beaten him and captured the royal chair, on which the king was crowned, and which was used as a throne. When Bowen first arrived at Abeokuta he had learned that plans were on foot for this united action. Kosoko was to subdue Badagry, while Gazo was to destroy Abeokuta. In the autumn of 1850, the British Consul, Beecroft, visited Abomy, the capital of Dahomey, and was informed of the impending attack by the king, who advised him to remove all white people from Abeokuta. The following January Mr. Beecroft came to the latter place and met the chiefs. The Consul on his return to Badagry removed Akitoye to a safe place at Fernando Po, pending instructions from England.

In the latter part of February, 1851, the king of Dahomey advanced against Abeokuta with what was probably the largest army he had ever commanded, about 10,000 men soldiers and 6,000 women soldiers; the latter being the notorious Amazons for which the Dahomians were famous, and who were more dreaded than their male compatriots. The Egbas having received warning were not slow in their preparations for the contest. Patrols were constantly on duty; the Christians prayed to God, and the heathen made sacrifices to their idols. The Egbas were hemmed in on all sides, having the Dahomians advancing on the West, Lagos on the South, the Ijebus on the East, and the Yoruba proper on the North; all unfriendly. It was fight, die or be taken prisoner. It was a fateful day, not only for the Egbas, but for Christianity in Central Africa; Abeokuta being the only place where that religion had gained a foothold, and it was in its infancy even there.

A Missionary Warrior

In the ensuing battle Bowen took a prominent part by directing the Egba troops; his experience in the wars with the Mexicans and Indians in America standing him in good stead. His own description of the encounter is as follows:

“Early in the morning of the third of March the scouts brought word that the army was approaching the city. I exhorted the people to stand firm, to reserve their

fire, and to take good aim. Ogunbonna, one of the captains replied, 'You will see that we shall fight.' Towards noon the Egbas amounting perhaps to 15,000 men, all armed with guns, marched out the Badagry Gate to meet the enemy. There was no noise or gasconading, after the manner of the Golahs, but I could see by the firm and solemn countenances, as thousands passed by, that they were prepared for the occasion. They were separated into three parties; the first proceeded half a mile to the ford on the Badagry road, the second, under Ogunbonna, crossed the river near the wall, and the third remained not far from the gate. Soon after we saw the Dahomies advancing across the prairie in heavy squadrons, with flying colors. They divided into two parties, one coming forward to the ford, and the other, led by the king, proceeding over the plain to attack Ogunbonna. When sufficiently near they made a furious charge, according to their manner, and the Egbas gave way. I saw Ogunbonna's division retreating rapidly towards the river, where they would have been embarrassed by the rocks and deep pools of the stream, and requested the division near the wall to run down and cover them while crossing. They obeyed with alacrity, but Ogunbonna rallied, and the battle began in earnest. By this time the party at the ford was retreating upon us with the utmost precipitation, closely pursued by the Dahomies. Many of the Egbas who remained about the gate fled into the town and disappeared. I attempted in vain to stop them. 'Why don't you stand and fight?' said I to one of the fugitives, 'Hold your tongue,' he replied, and went his way. The party from the fords were pouring in at the gates, and

I feared that they would not rally, but most of them took their stations promptly at the wall, and others defended the gates with guns and swords so hotly, that some of the enemy were cut down in the entrance. It soon was evident that the town was safe. The guns were roaring along the wall for a mile or more and Ogunbonna still stood firm on the prairie."

The Defeat of the Dahomies

"On my return to the wall after dinner, I found Ogunbonna's men resting quietly on the battle field, and the troops of the king, apparently ill at ease, were drawn up at a safe distance. There was still occasional sharp skirmishing, sometimes at close quarters, about the Bad-agry gate; but the greater part of the enemy were sitting half way between the gate and the river. A resolute charge of the Egbas at this juncture might have been very disastrous to the Dahomies, but it must have been real resolute, and withal well conducted to be successful; and for these reasons it was best to let things take their course. Both parties slept on the field. During the night the king moved off, and was followed by the main body of his army about daybreak. They were closely pursued by the Egbas, with a continual roar of musketry. At Ishagga, fifteen miles distant, the Dahomies faced about, and made an obstinate stand, but were again put to flight. While this was going on Mr. Crowther and myself rode over the battle field, which presented a sad spectacle."

According to report the enemy left about 1,209 on the field. Their whole loss on the two days was

probably 2,000 slain, and several hundred prisoners. The Egba's loss was not serious, considering the magnitude and length of the battle. The affair spoiled the terrible name of the Dahomians, and not long afterwards the king made a treaty with the English for the abolition of the slave trade in his dominions, and the cause of Christianity was saved from a setback in this part of West Africa.

Bowen Prepares for "Another Attempt North"

The defeat of the king of Dahomey did not deter Kosoko and his party from attacking and burning Badagry, for when Bowen, having obtained permission to visit the "Yoruba," went down there, in November, to purchase supplies, he found that town covered with fields of corn, and the people living in rudely constructed huts.

While Bowen was in Badagry that town was visited by the British Consul Beecroft and several naval officers who were bound for Lagos with part of a British squadron, "to make a treaty" with Kosoko for the abolition of the slave trade. This expedition resulted in two battles, one from November 26th-30th, in which the British were repulsed, and another on December 26th-27th, in which Kosoko was defeated, and the ex-King Akitoye placed in authority.

On his way down to Badagry Bowen had noticed some bullets in the road, which the people of Adu, who were friendly to Kosoko, had placed there as a sign

that they were at war, and that no one could pass that way without danger of being shot. He not being willing to delay his trip to "Yoruba," risked the return to Abeokuta while the guns of the battle at Lagos could be distinctly heard. He found that the bullets had been removed and he reached Abeokuta in safety.

A Visit to the West Country

About this time he received an invitation from Ijale, the king of Iketu, to visit that country, saying that the chiefs and people were willing now to receive him. Though despairing of reaching Igboho by that road, he considered the opening up of a mission work in Iketu better than remaining in Abeokuta, where the other societies were working. He accepted the call and started. All along the way he saw traces of the recent invasion of the Dahomies, but, fortunately, none of the villages he had visited on his previous trip were molested. He was glad of this for it would destroy the idea the people had, that every place the white man entered would be destroyed. When he reached Iketu he was lodged in the house of Ashai, one of the chiefs. Bowen soon discovered that the king had been premature in his invitation, for many of the chiefs were not in favor of this visit, and objected very strenuously. On the day of his arrival, while he was visiting, he called at a certain house; that night the house was burned down, supposedly to show the king and people that misery and destruction followed the steps

of the white man. The next day the king's house was destroyed by fire, and, when the king called on his chiefs to detail men to repair it, he was told to "let the poor white man build it, but if you will send him away we will do anything you require, even if you should order us into the ground." The king, although he saw the opposition was strong, replied that he would build it himself, and that the white man would remain. Bowen suggested that he should relieve his majesty of the burden of his presence, but, as this would mean that the king was defeated by his chiefs, the latter refused the suggestion, and Bowen remained. It was found out later that the burning was also to include Ashai's house, where it was hoped Bowen would be burned to death, but this had been prevented by the king who put on a strong guard to protect him. About this same time the king sent word to Bowen that he was not to eat anything which any one would send in, on account of the danger of poisoning. One morning Sam, the cook, came home in a great state of excitement, saying, "Please sa, dat Filani man took a leaf out de milk, slyly, before he put it in de bottle." He had also refused to accept the usual pay. The bottle of milk was given to the dog, which was in a short time seized with a fit of vomiting, but soon recovered. The next day Bowen sent for the usual milk and drank it. That day the dog was again seized with a fit of vomiting. Bowen says he drank no more milk in

Iketu. The king himself was afraid, and threw all food away that was sent him.

After remaining in Iketu about a month, which time he spent in preaching and teaching the Gospel to all who would listen, he was informed that he had better return to Abeokuta, until a time when the chiefs and people were willing to receive him. This he agreed to do, as there seemed no opportunity to reach "Yoruba" from this part of the country.

Another Effort to Reach Igboho Fails

After about twenty months in Africa he received his first letters from home, including increased funds. These with the news of an opening to Iseyin, a town three days journey to the North, cheered him greatly and he began making preparations for another attempt to enter the Alafin of Oyo's territory.

Again Bowen went to Sagbua, the ruler of Abeokuta, asking for a messenger to accompany one of his own to Iseyin, to announce his coming and to get permission from the Aseyin, the ruler, to enter his territory. Sagbua referred him to Shumoye, the second in authority, who, when he heard the request, proudly asked, "What white man is this?" and when told replied, "Well, I have never eaten any of his money." Which meant that he had never received any money from him and was therefore under no obligation to assist. This matter was straightened out and the chief promised to send Bowen to Iseyin. But be-

fore the time appointed the messenger had left, and Bowen realized that he had been deceived. He next went to a private man who had some sort of jurisdiction over the road to Iseyin. This old gentleman was very courteous and promised on the next day to send a messenger, if he should happen to find him sober. The next day the messengers were sent, but returned with an unfavorable reply, for Iseyin in those days, as up to the present time is strongly Mohammedan. On the way the messengers had passed through the town of Bioku (If-he-don't-die), whose ruler, Biolorun-pelu (If-God-be-with-us), sent a kindly invitation for the white man to visit him. This Bowen decided to do. But, just as he was making his preparations for another start the king of Dahomey threatened to invade the Egba country, and, although Commander Forbes of the British Navy was at Abeokuta making active preparations for the expected war, Ogunbonna and some others, remembering Bowen's assistance on the previous occasion, requesting him to remain and help them in this contest as well; which he agreed to do. After all the king of Dahomey did not wish to pay Abeokuta another visit, and our missionary was delayed for no purpose. It was at this time that a treaty was made between Her Majesty's Government and the Egba Chiefs, and the name of "Thomas J. Bowen, Am. B. M.," is found with that of "Henry Townsend, C. M. S., Isaac Smith, C. M. S., and F. E. Forbes, Commander R. N.," as witnesses of the treaty.



Teachers at Girls' School — Abeokuta



*Graduating Class at the
Girls' School — 1925*



*Dormitory Baptist Girls'
High School — Abeokuta*



*Main Building Baptist
Girls' High School — Abeokuta*

On the Road to Yoruba

At last after a little more than two years from the date of landing in Africa Bowen was ready to proceed. Then another delay occurred; his carriers, who appeared to be native converts, refused to take him on. He engaged others, and they broke their contract, and even his servants deserted him. He finally got two raw natives as servants, and applied to Ogunbonna for carriers. This chief declared that he should have as many as he desired, and with a light heart Bowen finally passed through the gate of the city and took the road to "Yoruba." The first day brought him to Aberrokodo, where the Bale, or ruler, refused to receive him, or allow him to enter the town. He passed around to the north gate where he met the messengers from Bioku. The next day he reached Eruwa, and received a cordial welcome from its Bale and people. The following day he entered Bi-Olorun-pelu, and was heartily welcomed by its ruler, Bioku. It was here that he first speaks of having converts to Christianity, a woman with whom he had been talking confessed Christ and wished to be baptized, but he deferred this latter thinking that it would be better to wait. He afterwards seems to have regretted not remaining and carrying on the good work so well begun, but his great ambition was to go farther into the interior.

His presence here, and the fact that a white man had entered the Alafin of Oyo's territory caused that monarch to send messengers to find out what he wanted

and why he had come. The reply sent was received favorably, and the king sent to invite him to Oyo. Bowen, however, thinking that acceptance of the invitation might involve Bioku with the chiefs of Ijaiye and Ibadan, who, although they were under the Alafin, were too strong for him, deferred his visit to the capital to some future time. He, however, sent messengers to Saki, five days to the north, for permission to visit that place. The men returned with the information that the king of the town would be pleased to receive him. But Kumi, the ruler of Ijaiye, also was anxious for him to come there, and sent orders to all towns and villages on the way to the interior to prevent his going in that direction. The Alafin also was determined to persuade him to visit Oyo, and, just as Bowen was completing his arrangements to proceed to Saki, sent a messenger the third time to bring him. To escape this man he rose in the middle of the night, and, after great difficulty in climbing down the steep side of the rocky hill on which Bi-Olorun-pelu was built, got a good start and reached Awaye about four in the afternoon, hungry and weary. To his surprise the keeper shut the gate in his face and would not allow him to enter the town, and he had to camp out under a tree in the open. The ruler was away on a visit to Ijaiye, and, as Bowen's carriers were to turn back from here, he was left alone with only his personal servants. He was informed by the people that Kumi of Ijaiye was anxious to have him visit his town. But he was deter-

mined to proceed to Saki, and, when he was unable to obtain more carriers for his loads, repacked them, placing two on his horse, and giving three more to his servants, and one to a stranger who agreed to help him, he himself carrying his gun and blankets, set out on another attempt to visit Saki by way of "Oke Ifo" (Oke Iho), which place he reached after the first day's journey, only to find that he was refused entrance by orders of Kumi of Ijaiye. He again had to camp outside the town walls, but this time the chief sent him food. As the stranger who had assisted him could go no farther, and his horse was unable to stand the fatigue of climbing up and down the steep rugged hills of the district, he decided to send two of his servants on to Saki for carriers, but, as this would take ten days for the trip, he saw it would be necessary to erect a hut in which to live, especially as it was at the beginning of the rains. When the people saw this they assisted, and very soon he was sheltered in a grass shed; not too soon, however, for that very night there was a terrible thunderstorm.

Again Turned Back

One night while waiting at "Oke Ifo" some men arrived from Akiola, Kumi's oldest son, saying that his father wanted to see the missionary, and, as all the country almost to Saki, was under his jurisdiction, he would not allow Bowen to pass through to another chief; that if he had come to preach he had gone far

enough to begin, and if he would come and build a house at Ijaiye, he would at some future time give him permission and messengers to go wherever he chose. It seemed impossible to proceed against the will of Kumi, so he decided to return to Ijaiye. The following morning the people cheerfully took up his loads and carried them to Awaye. This time the gate of the town was wide open to receive him, and he was heartily welcomed by the chiefs and people. With all this his own spirits were so depressed, and he was so discouraged at having to give up his great ambition of going north, that he fell ill and nearly lost his life.

Bowen remained at Awaye for some time, waiting for Akiola, Kumi's son, who was making visits and collecting unlawful tribute from the surrounding towns and villages. This involved the prince in a quarrel with his father, who sent executioners to behead him. He was saved from death only by the intercession of some other chiefs, but was exiled to the eastern part of the Yoruba country. After more delays Bowen at last received more messengers from Ijaiye, and, after two days on the road, reached that town, where he received a welcome. Thus at last after many months of vain attempts to reach the interior he arrived at the town where he was destined to start the first Baptist Mission in what is now known as Nigeria.

A Baptist Mission Started

Kumi received him very cordially and told him to select any place he wished in the town on which to erect his house. That personage evidently thought the missionary was also a trader, and, when he saw there were no goods for sale, and the missionary did nothing but talk to the people, he called him to task, rebuking him as a lazy person who did nothing but sit in his piazza and talk.

After choosing a suitable place for a house Bowen found that he had run out of money, and decided to retrace his steps to Lagos, and wait a passage to America. At this time Kosoko having been driven out of Lagos, the River Ogun was supposed to be open to traffic by canoe, but the Ijebu on the right bank were in the habit of firing into the canoes of those passing up and down. Bowen, however, passed in safety, having first taken the precaution of hoisting the stars and stripes in the bow of the vessel, and laying six loaded guns in the bottom for ready use. At Lagos he found several white traders and missionaries, who had entered that town since the British occupation, and, after waiting a month for a vessel, he finally obtained a passage to London, and thence to America.

Reinforcements and Losses

On August 28, 1853, Bowen having married Miss Laurena H. Davis of Georgia, again landed in Lagos, bringing with him, besides his wife, Rev. J. S. and

Mrs. Dennard, and Rev. J. H. and Mrs. Lacy. With this party of missionaries there came several colored men, one of whom was destined to play a prominent part in our Nigerian Baptist History; Mr. J. C. Vaughan, who was born in Camden, South Carolina, on the first of April, 1828, of Methodist parents. He came out to Liberia as an immigrant; spent six years there in agricultural pursuits, and then joined the party of Baptist missionaries, who had called at Liberia on their way to Lagos. By trade a carpenter he engaged in industrial work connected with the Mission for some years.

On the day on which they landed both Mr. and Mrs. Dennard were attacked with fever and were confined to their beds for about a week. This delayed the party from proceeding up country. At this time Kosoko having assembled his forces to retake Lagos, the Lagoon and rivers were infested with his war canoes, while the land routes were in possession of his adherents. Finally the officers of the British squadron made a gun-boat expedition and drove them to the eastward of the Lagoon. They burnt several villages, but were not able to capture any of the armed canoes. Seizing this opportunity our missionaries risked a passage to Abeokuta, in three or four canoes, which they had hired for the purpose of conveying themselves and their goods.

Bowen apparently had fairly good health during his first tour in West Africa, but it was soon seen that

Nigeria from a climatic standpoint was not much better than Liberia, for no sooner had this party reached Abeokuta than they all went down with fever, and Mr. Lacy's eyes were so affected that he and his wife had to return to America to save him from total blindness. The Dennards went to Lagos, where Mrs. Dennard died early in January, and Mr. Dennard again removed to Abeokuta, where he died the following year.

About two months after landing in Lagos Mr. and Mrs. Bowen proceeded alone and sorrowing to Ijaiye, where they were welcomed by Kumi, who told them that their land and boxes were all safe and ready for them. At first, while their own was being built, they had to live in a native house, which was very small and hot. By February they were able to move into their own home, and the following June a little chapel was built. In July he baptized a man, his first candidate, and shortly afterwards two more men and a woman.

In September they were gladdened by the arrival of Wm. H. Clark. They all lived together in Ijaiye until the autumn of the year following, when the Bowens moved to Ogbomoso, and began work there.

Lagos Occupied

A few months previous to this removal, Rev. J. M. Harden, a colored missionary, was transferred from Liberia, and opened a station in Lagos, where he ob-

tained from King Dosumu a piece of land where the present school building now stands, "on which to erect a dwelling for himself and other buildings for Mission purposes." Here he built a commodious mission house. In a short time another piece of land was also granted. All of this was afterwards confirmed to the Mission through Rev. A. D. Phillips, by Governor Glover.

In February, 1855, Mr. Clark, with Mr. J. C. Vaughan, the latter as sawyer and carpenter, visited Ogbomoso, a large town about fifty miles farther inland from Ijaiye. Here they were so kindly received by the chiefs and people that Mr. Clark resolved to make this his field of labor. This appealed to Bowen, as it was another link into the interior, provided the Ilorins, who were just north about thirty miles, and, although Yoruba by race were ruled over by the Mohammedan Fulani, would agree to our having an open road through their territory. To find out the feelings of the Ilorins on the matter he himself visited that town, and the king promised to give him land for a mission station. In July of the same year Mr. Clark made a tour of Igboho, Saki and Ilorin, thus at last reaching Bowen's first objective. In all these places his reception was encouraging, and the prospects were bright for opening up work in the interior to the northward.

Ogbomoso Opened

Soon after Mr. Clark's return the Bowens with their household goods left Ijaiye to settle in Ogbomoso, and, if possible, in Ilorin. It was the rainy season and the rivers were full. They had trouble in crossing the streams, and the carriers deserted them when they reached the Oba River, after demanding an extortionate increase in pay, which the missionaries refused to give. He and his wife, after crossing the river, she by being ferried across holding on to a large calabash, up to her neck in water, while the ferryman swam on the other side pushing the calabash and holding her arms across the top, changed their clothes and proceeded to walk the last ten miles to Ogbomoso without their loads. The carriers when they saw that they were not going to receive the extra pay they demanded, took up the loads and soon caught up to the missionaries, laughing and singing as though they were greatly pleased at being defeated in their treachery. The Bowens on reaching the town received a very cordial welcome, and rented a native house in which to live. After making all possible arrangements for the comfort of Mrs. Bowen in Ogbomoso, he left her there while he made another visit to Ilorin. This time, while he was received kindly by the king, he found that Mohammedan influences had been at work, and his efforts to obtain permission to locate there failed. He was forced to return to Ogbomoso. The king, however, invited him to return and visit him as often as he could.

On his return to Ogbomoso, the Bale, or head chief, gave him a beautiful site near the Ilorin gate, on which to build. He soon got to work and in three months had built a small house of three rooms, a servants' house and a kitchen.

In February the Mission was reinforced by the arrival of Mr. and Mrs. Phillips of Georgia, and Mr. Beaumont of Alabama. The former remained at Ijaiye, where Mrs. Phillips soon became the victim of the fever of the country and died. Mr. Beaumont went to Ogbomoso. In the following year there arrived on the field with their wives Messrs. S. Y. Trimble, J. H. Cason and R. W. Priest.

Bowen Leaves Africa

This same year the Bowens found it necessary to return to America, where he superintended the publishing of his two books, "Central Africa" and the "Grammar and Dictionary of the Yoruba Language." In 1859 he sailed for Rio de Janeiro, with the hope of opening a mission in Brazil; but his health failed and he had to return to the United States, where he died November 24, 1875.

The Father of the Ogbomoso Church

At this time there lived at Ogbomoso a man who had a somewhat remarkable experience, and through his descendants has played a very prominent part in Baptist History of the country. When a young child

his parents took him to one of the Ifa priests, who are the soothsayers of the country. This man informed them that their son would become a worshipper of a new religion. Many years had passed since the prophecy was made; he was now an old man, and the words of the priest were almost forgotten when the party of missionaries arrived in his town. He was a weaver by trade, and had by his own invention and skill constructed a loom on which he was weaving a specially wide and fine piece of cloth. Hearing of the wisdom of the white man, and seeing the exceedingly good quality of their cloth, he went to the mission house and begged to be instructed in the art of doing that kind of work. Mr. Clark was surprised and perplexed, for he was not a weaver. He, however, explained as well as he could the process by which the white man's cloth was made, and also explained about the white man's God and His love for mankind as manifested in the death and sacrifice of His Son Jesus Christ. A friendship grew up, with the result that the man was converted to Christianity, the first of many in the great town of Ogbomoso. Thus was fulfilled in the minds of many the prophecy of the Ifa priest. Although well advanced in years he decided to learn to read in order to study God's Word for himself. To do this he first had to get a pair of spectacles, but finally succeeded in surmounting all difficulties and was able to read the good news not only for himself but to others.

Mr. Clark, also about this time, while in Ogbomoso, baptized Mr. J. C. Vaughan, but he himself was soon compelled to retire from the field.

In 1857 Rev. J. H. and Mrs. Cason and Rev. J. T. Beaumont retired, while Rev. S. Y. Trimble and Rev. R. W. Priest with their wives remained only two years longer.

CHAPTER III

DARK DAYS

Oyo Opened

THE Priests settled in Abeokuta and built a house at the Ibadan Gate, giving the name of Alabama to that part of the town. Here they baptized numerous converts. Two years later Rev. T. A. Reid and wife arrived and proceeded to Ogbomoso, where Mrs. Reid passed away the following year. She was a woman of remarkable character. Her maiden name was Mary Caulfield. She was born in South Carolina, but went to Washington, Ga., to complete her education. Her tendencies were towards Romanism, but when converted joined the Baptist Church of that place. Shortly after her conversion she felt called to become a missionary to Africa and told her pastor of her feelings. At that time, and for many years later, our Board was opposed to sending single women to the mission fields, and especially Africa. But God was leading in His own wonderful way, for when T. A. Reid was appointed by our Board he went on a visit to Washington, where he met Mary Caulfield. Immediately a strong attachment sprang up between them, and it was decided that they should come out to Africa together. Another obstacle, however, arose; her mother, Mrs. Hains, was strongly opposed to her daughter's going. Mary was advised to visit her

mother and talk over the matter. But it was useless, and in a few days she returned to Washington together with her mother, who upon meeting the pastor of the Baptist Church, rebuked him for wanting to send her daughter away. The result of the conversation that followed was the conversion of Mary's mother, and her willingness to give her daughter to the Master's cause.

After the death of his wife, Brother Reid moved to Oyo, where he obtained a piece of land from the king, near the Iseyin Gate. Here he remained during the intertribal wars that followed, suffering many privations while cut off from outside communications and supplies. He existed on native foods, which are so hot with peppers that few white folk can bear the slightest taste, and he wore clothes made of coarse native cloth.

The Arrival of the Stones

Just before the great war that destroyed Ijaiye, there arrived in Nigeria a young couple, Rev. R. H. Stone and wife; the former just twenty-one years of age. After a short stay in Lagos they made their way up the Ogun River, with great toil by the canoemen. It was the dry season, the water was low and the canoe had to be dragged often over the sandbars and through the shallows. At last after three days from Lagos, they came in sight of the mud walls of Abeokuta. They landed at Aro, a small village at the

South Gate, where they found two horses waiting to convey them to the Baptist Mission, on the opposite side of the town, where Mr. and Mrs. Priest were expecting them. Brother Stone stated that the horses were so small that his feet almost touched the ground, and that he was surprised at their strength and agility, as they carried them up and down the steep rocks on which the city was built. Abeokuta at that time had an estimated population of about 200,000, and was built among granite boulders and hills, from which it gets its name, "under-the-rocks."

The Stones were fortunate in finding Rev. A. D. Phillips visiting at Abeokuta. Since they would be fellow-missionaries at Ijaiye, they traveled together to that city. Mrs. Priest loaned her hammock to Mrs. Stone. In this she was to be carried during the journey on the heads of men trained as hammock-carriers. Mr. Stone borrowed a horse from Mr. Priest, and, after the carriers were called, and the usual long debating over the price per load, they were enabled to start for their future home, little realizing what lay before them. The journey to Ijaiye took them three days of heat, dust and thirst. He estimated the population of the town at about 100,000, and like those usually found in Yorubaland it was surrounded by a mud wall some ten feet in height, outside of which was a deep ditch. The houses were low thatched rectangular affairs, with one or more courtyards in the middle, into which face all the little doorways opening

from the small windowless rooms. In these courtyards are kept the domestic animals—horses, sheep, goats, and fowls, all of which have free access to the piazzas and rooms.

Kumi of Ijaiye

One of the first duties of the newcomer is to salute the ruler of the town and present him with a gift. This was done on the third day after the Stones arrived, and the gift was an American saddle. The ruler is that same Kumi of whom Bowen speaks as having compelled him to turn aside from his long hoped for visit to Saki and Igboho, to settle at Ijaiye. He received the strangers with the greatest heartiness, but did not deign to look at the gift, as it was not considered good form.

Becoming Acclimatized

During the first year the newcomers went through all the experiences of the West Coast of Africa. They had the usual attacks of fever, and congratulated themselves in that for the first seven months they were able to be out of bed three weeks in four, and that they were not both sick at the same time. But in the eighth month Mr. Stone was stricken with an ague that could hardly be broken, and was unconscious for several hours. The shock of this was so great on Mrs. Stone that she became seriously ill and had to be removed to another room, Mr. Phillips having to wait on them

both. One day Mr. Stone, thinking that his wife was dying, got up from his bed and went to her, to find that she had just recovered consciousness. When she saw him still alive she was so delighted that she immediately recovered, as did he also. The monotony of the life seems to be one of the greatest obstacles to recovery and good health. A sudden joy or pleasure has often been known to have good effect in malaria of this type.

In speaking of pests he mentions waking one night to find what he thought to be a big black snake wound around his wife's neck, but which was an army of black driver ants, whose sting is very painful.

Captured as Prisoners

With the exception of the usual sicknesses and a few minor troubles things seemed to move along quite peacefully with our missionaries in Ijaiye, though the country was full of turmoil and preparations for the war which was to eventually end in the destruction of that city. Kumi, who had grown obstinate with age and power, was in opposition to his overlord, the Alafin of Oyo, and his bitter enemy, Ogunmola, the ruler of Ibadan, on whom the Alafin depended for aid in carrying on his wars; the town of Ibadan being considered the camp of the Oyo warriors. Kumi expected to be supported in the coming struggle by Abeokuta. Our missionaries apparently were ignorant of what was happening. Mr. Phillips was just recovering

from an attack of smallpox, when suddenly one day a messenger arrived from Kumi saying that Mr. J. C. Vaughan was in danger and should be warned immediately. This brother had worked for the Mission in Ogbomoso for some time, but had come to Ijaiye to assist in the work there, and finally had settled on a farm at Ido, between Ijaiye and Abeokuta.

As Mr. Phillips was just convalescing there was nothing to be done but that Mr. Stone should make the journey. Fortunately, the night before he started a Mr. Russell, another Liberian immigrant, arrived from Oyo and offered to accompany the party. They agreed to take no firearms, but to depend on the speed of their horses for safety. Some time previously the Orisha, or idol, Ifa had decreed through his priests that Kumi should ride nothing but a white horse. One of those which he had was very unruly, and wanting to get rid of it, and not being willing that any of his own people should have it, he persuaded Mr. Stone to buy it. It was a beautiful animal, the largest in that part of the country, and was known as Kumi's horse. The morning they set out on the journey was the first anniversary of the arrival of the Stones in Ijaiye. Our missionary appeared to be quite unconcerned of the danger of their position, but his friend Russell had misgivings, and remained silent all the way. After six hours of passing through dense forests they came to the house of Mr. Vaughan, only to find it empty. Knowing that a short way farther there was a small

village, and thinking that he might have gone there, they pressed on. But, just as they were entering the clearing in which the village was situated, a body of armed men surrounded them, and, after a struggle unhorsed them and took them prisoners. Their captors seemed determined to murder them on the spot, when a young man interposed, and after a long discussion led the prisoners away into the deep forest. This was very fortunate for the white man who had lost his hat in the scuffle. When they at last emerged into the opening, Mr. Russell thoughtfully gave him his hat, using a handkerchief as a turban for himself, and thus probably saved the missionary from sunstroke. They were taken to Ibadan, which they reached about sundown. Here they were brought before Ibikunle, the commander-in-chief, who, after hearing the charges made by the young man who had brought them, ordered that they should be sent as prisoners to the Church Missionary Society's Mission house. Stone, who seemed to hear Yoruba rather imperfectly, had grave misgivings, and expected every minute to be beheaded by the guard who carried a very large sword.

When they arrived at the mission house they found that Mr. Hinderer and wife were in Abeokuta, but the prisoners were placed in the charge of the native assistant, who was very kind and sympathetic. The next day Mr. and Mrs. Hinderer arrived, saying that the Dahomians were rapidly approaching Abeokuta. It turned out that Stone's captors were Nupe and Fulani

adventurers under Ibadan officers, and that the young man who had saved them was the son of the war chief himself, who had brought them to Ibadan to save their lives.

Up to this time the war had not actually broken out. Ogunmola, the civil ruler of Ibadan, was anxious to begin, but Ibikunle, the Balogun, who was a friend of Kumi, of Ijaiye, held back. These two men also had a contest about the disposition of our friends; the one wished to have them put to death and the other to save them. Mr. Hinderer was taken ill shortly after his return from Abeokuta, but his wife made every effort to have the prisoners liberated and sent back to Ijaiye. She pointed out to the chiefs that Rev. Stone had a wife and sick brother in that town. But they were obdurate, and, when asked what the wife would do, snarlingly asked, "Is that the only wife he has? Why can't he get another?" Then plans of escape were made. At first they thought they would flee by night and reach Ijaiye before morning, but upon the advice of Mrs. Hinderer, they decided to make their way to Oyo and lay their case before the Alafin himself. Mrs. Hinderer provided them with some cowerie shells as money and a few presents to help on the way, for most business was done by barter in those days, and travellers had to be supplied with small articles of exchange, as the cowerie shells were too heavy to carry many.

The Captives Escape

They could not have been very carefully guarded, for on the afternoon of the fifth day of their capture they left Ibadan by the Oyo road, and by dark reached a village twenty miles away, Rev. Stone still riding Are's white horse. The village was surrounded by a stockade, and, as they entered, they imagined they saw some people following, and thought they must be some of Ogunmola's men sent to bring them back. That night the missionary had a severe ague, which prostrated him mentally and physically. But at daybreak, after a night of suspense and suffering, they renewed their journey. About noon, after riding in constant expectation of being overtaken by the Ibadans, they reached the Oba River, after the crossing of which they entered Iwo, one of the oldest and strongest cities in the Yoruba country, and friendly to the Ijaiyes. Here they found that the Ibadans were between them and Oyo. This made them change their minds and proceed to Ogbomoso, which was one of the few neutral towns. This change of plans meant a much longer journey, and our missionary was very ill with fever. Under these conditions early in the morning they started on their long journey to Ogbomoso, which they did not reach until long after nightfall. At that time we had no missionaries in Ogbomoso, but our friends found the mission house occupied by two strange travellers with abundant supplies.

The Loss of a Faithful Friend

After spending two nights and a day in Ogbomoso our party decided to start for Oyo, but, just as they were leaving the gate, Mr. Russell reeled in his saddle and fell from his horse. As Ogbomoso had been his home for several years he was carried to some friends and taken care of, but Brother Stone never saw him again, for although he recovered sufficiently to make his way to Abeokuta by a more circuitous route, he passed away at the Mission Station soon afterwards. The shock of the journey preyed on his mind until the last. Brother Stone expresses it as his belief that his faithful friend gave his life in exchange for his by lending him his hat and in other kind attentions on the journey.

At last our missionary got started back towards Oyo, which is to the south of Ogbomoso, and on the road to Ijaiye. He arrived there just as the sun was setting, and proceeded directly to the Baptist Mission House, where he found Rev. T. A. Reid, of whom we have previously spoken, but whom he had never met. Mr. Reid had heard of Stone's disappearance, and having obtained a messenger from the Alafin, under whom were both Ibadan and Ijaiye and with whom he was on very intimate terms, went in search of him. He was on his way to Ibadan when on passing through Iwo he learned that a white man had passed that way going towards Ogbomoso, riding a large white horse. He immediately took it for granted that it was mis-

sionary Stone, and returned to Oyo just in time to meet him. Mr. Reid gave him a very hearty welcome, but informed him that he had heard that his wife, supposing he had been murdered, was prostrated with grief and not expected to live. Mr. Reid sent immediately to salute the Alafin, who had been so kind in providing him with a messenger to protect him in his hunt, and informed the king that Mr. Stone had arrived, but was too tired to see him that night. The Alafin replied by expressing his sincere pleasure at hearing the news, and promised to supply a messenger to convey him beyond the Ibadan lines on his way to Ijaiye the next day. This was a great consideration and was done through friendship for Mr. Reid, for it was only a short time after this that Alafin threatened to behead two missionaries who came to Oyo from Abeokuta to get permission to go to Ibadan. These were only saved by the intercession of Missionary Reid, and that only on condition that they were out of the town within an hour.

Home Again

Mr. Reid accompanied Stone as far as the Oyo outposts, and there bade him an affectionate adieu. Stone was now in Ijaiye territory and safe for a while. We can imagine with what haste he hurried along the rest of the way, not waiting to return the greetings, or answer the questions that were made by those who met him. When he reached the mission compound all

was as still as death, and his heart sank within him, but, on looking over the wall he saw the interpreter reclining on a mat. He tried to attract his attention so as not to make too sudden a noise, but it was all in vain, for as soon as the man saw his master, with a shout he rushed to meet him. This awakened all the compound, and he was soon surrounded by men, women and children. These he shook off and rushed to the house to meet his wife, who tottered to the door to see what all the commotion was about. After the affectionate greetings were over, she related all that had happened at Ijaiye during his absence.

'After her husband's departure she had waited in anxiety all day, but, when he did not come, she supposed he was waiting to help Mr. Vaughan with his things, and would return the next day. Then, when he did not return by noon, she grew more anxious, and persuaded two Liberians named Barbour and Smith, who happened to be in the town at the time, to go out as a searching party; she herself accompanying them some distance along the road. At midnight the party returned, and hearing them talking in low tones just outside her room, she swooned and remained ill for some days, believing that her husband had been murdered. On the sixth day, which was Sunday, when Mr. Phillips had given up hope of her recovery, Kumi sent word that he had received a message from Ibikuine of Ibadan that her husband was still alive and would be safe in that chief's keeping. The news was better

than medicine, for from that time on she began to recover, and was able to rise from her bed to meet him when he arrived. After that her recovery was very rapid.

Considering the fact that white men in these days never venture out in the sun between nine in the morning and four in the afternoon without a thick pith helmet, it is a wonder that Stone did not receive some serious injury from the sun, for in all his journeyings he had nothing more than the small cloth cap provided him by his faithful friend Russell.

Ijaiye Besieged

A few days after this the war took on a more aggressive form and from being a series of foraging expeditions, it developed into pitched battles, with varying success on either side. Soon the mission compound became a hospital, where the wounded were brought for what treatment the missionaries could give them. At first the Ibadans many times outnumbering the Ijaiyes, pressed them with all their might, for they knew that the Abeokuta warriors were on their way to assist. These latter arrived just in time to save the city, and hope reigned in the hearts of the besieged. A few weeks after the arrival of the Egbas the united armies went in search of the Ibadans, who had retreated, but they went only to their defeat, and were driven back within the gates, and Ijaiye was again besieged. Now began a long wasting famine—the poor died in hun-

dreds. The Ibadans, surrounding the city, cut off all supplies, excepting those brought in by military caravan from Abeokuta, and these were used only for the combatants. The Egba soldiers are said to have purchased many children of the Ijaiyes, their allies, in order that the latter might have money to purchase food from the former, for they preferred to sell their loved ones into slavery with the prospects of redeeming them at a later date, than to see them suffer and die without any hope. Cannibalism was not beyond these sufferers. It is said that even Kumi took the heart of a famous Ibadan chief who had been killed in battle, cutting it into small pieces, and distributed it among his men to eat, in accordance with a common Yoruba belief, that the strength and bravery of a dead person is acquired by the eating of his heart.

Many children were brought to the Mission to be taken care of until the war was over, but it was impossible to support so many in Ijaiye, and so it was determined that Mr. Phillips should take as many as he could to Abeokuta, where he established an orphanage. This left the Stones alone in Ijaiye to look after the rest, and the ever increasing number of children and famishing grown people that made their way to the mission compound. It was with difficulty that food could be obtained, and it was only as it was brought to the house for sale at night by those who had any in hiding, that the supply could be kept up. At times it

ran short and was miraculously supplied after special prayer was offered by the missionaries.

Kumi's Death

Kumi's power in Ijaiye was soon broken. The Basorum of the Abeokuta army, a very scheming man, plotted his downfall, and our missionary unwittingly seems to have taken a part in it. This chief made special efforts to make friends with the white man, and, after showing many kindnesses, requested that the mission interpreter, who was a Sierra Leonian, should write some letters for him. This was granted, not knowing what the contents were. In one was the saying, "There is a great cottonwood tree in our way and we must cut it down," which the interpreter afterwards hinted must mean Kumi. The Basorum of Abeokuta and the Ijaiye subordinate chiefs usurped more and more power, and as things were constantly growing worse, Kumi's health failed and he finally died in the month of June, 1861, from, as many suppose, poison secretly administered by the Ogbonees, a secret society of prominent old men, who often constitute themselves the governing body in many Yoruba towns. He was buried in secret, and the two slaves who dug the grave were slain to accompany their master to his future home, and also to keep the place of his burial a secret. This place was afterwards found out, and his skull taken to the Alafin, of Oyo, as was the custom.

Refugees

Shortly before Kumi's death Mrs. Stone's health failed so greatly it was decided to move her to Abeokuta. Permission was obtained to do this, and also to take what native children, as well as widows and helpless people that were in their care. The Egbas had a camp at Oloke Meji (place of two hills), about half way to Abeokuta. The first day was a grilling one; the journey was long and the sun hot, and they must hurry the women, children and feeble ones along for fear that their movements would be discovered by the enemy. Towards evening they reached the camp tired, hungry, and famished. Beyond this the journey was in Abeokuta territory, and was not so hard, for they could take their time with safety.

They found the mission compound, which was just outside the Ibadan Gate, full of Ijaiye children, who had accompanied the missionaries, or had been sent down on previous trips of the caravans, when the armies sent down for supplies.

Not long after this the Abeokuta soldiers, seeing that the missionaries had fled the town of Ijaiye, said that the white man's God had warned them, so with the remnant of the inhabitants they forsook the place and fled; March 17, 1862. Many of the latter made their way to Abeokuta, where they settled on a piece of land, which was set apart for their use, and is to this day called Ago Ijaiye (camp of the Ijaiye's), and on the opposite side of the town from where our mission station was situated.

Thus was destroyed our earliest station in Nigeria, but the work continued under God's guidance; for among the refugee children were those who afterwards became the preachers of the Gospel, and leading members of our churches. These children took the names of the missionaries with whom they lived; such as Moses L. Stone, who became the Spurgeon of Nigeria; Lewis Stone, now the Rev. L. O. Fadipe, the sole remaining member of the group, was another, as was also L. T. Mills, who afterwards resumed his native name and became Rev. Lajide Tubi, pastor of the Ebenezer Baptist Church Lagos.

Here the refugees found Mr. J. C. Vaughan, who had been captured by the Ibadans just previous to the time Rev. Stone went to warn him. He had been released, and, making his way to Abeokuta, settled near the mission station, just outside the town wall, where he continued his industrial work, training men and boys as carpenters, sawyers, and in other useful trades, in connection with the Mission. This was probably the first Industrial Mission in the country. Here also the girls were taught housekeeping, sewing, laundrying and cooking.

The Priests, who had been located in Abeokuta, had gone home to America previous to the arrival of the refugees. Next the health of Mr. Phillips, who had been in the country for several years, failing him, he had to go on furlough for eight months, to England, leaving the Stones alone in Abeokuta.

On the return of Mr. Phillips the Stones, having been in the country four years, were ready to go on leave. With difficulty they made their journey down to Lagos, by the Ogun River, in canoes, being waylaid by robbers enroute.

The war being over, Mr. Reid was able to get out of Oyo, and also went home to America, from which he did not return.

The Work Destroyed

The health of Mrs. Stone did not improve, and Mr. Stone returned to Africa alone, hoping that she would follow him later. On his arrival at Lagos, in 1867, he found Mr. Phillips there, having been driven out of Abeokuta during the persecution of the Christians, which arose in that town. All missionaries and Christians were expelled, and their property destroyed or stolen, and they themselves greatly mistreated. Phillips with great difficulty and danger escaped to Lagos; many of his fellow exiles were grossly ill-used on the way. This practically destroyed all our work in Nigeria, with the exception of Lagos, and a few unbaptized believers in Ogbomoso and Abeokuta. In the latter place Mr. Clark on his departure had left a good house, nicely furnished, and a fine case of books. These were nearly all taken by the natives. Even the marble slabs, which marked the grave of Mrs. Reid, was broken up and used as rubbing stones, on which the Yoruba grind their peppers and other food stuffs.

After waiting for an opportunity to return to Abeokuta, Mr. Phillips gave up the work and retired in 1868. Mr. Stone's health failed on account of a sun-stroke and he retired the following year. The Civil War in the United States being contemporaneous with that of Ijaiye, and the South was in such hard circumstances financially that there were no new men sent out till 1875.

Our Mission in Nigeria now passed through some very trying times; all our work up country having been destroyed; our missionaries retired from the field, and our Board being unable to send out more. Even in Lagos things were looking very dark. Rev. J. M. Harden, the founder and supporter of the work there, had passed away four years prior to the departure of our last missionary. This brother, who had through the troublous times during the intertribal wars kept the work in that town going; even when the Board at home failed, on account of the Civil War, to send out financial aid. He started a brick manufacturing business, to teach the people to make bricks for themselves; for previous to this time they as in all the coast towns built their house with the mud scooped out of the bed of the Lagoon. By this means he also earned money to support himself and family and the Baptist cause. For some years after his death there was no Baptist in Lagos of age and outstanding character, with the exception of his widow, Mrs. Sarah Harden.

A Faithful Few

Mrs. Harden, like her husband, was a repatriot, having returned to the land of her fathers from Sierra Leone, where she was born in December, 1835. Her father, with Samuel Ajaiyi Crowther, afterwards Bishop Crowther, were the first pupils of Fourah Bay College, Sierra Leone. He also came with Crowther on his return to Nigeria. Mrs. Harden, then a girl, came and settled with her parents in Abeokuta. Her father was a descendant of the ruling class of that part of the country. Later her family moved to Lagos, where she at the age of twenty-two married Mr. Harden. To her home came the missionaries, when driven out of Abeokuta, and she ministered to them out of her substance and loving heart. She was a mother to them in the times of their trouble and distress, her kindness being remembered by grateful hearts long after they had left the Yoruba Country and settled in America. This mother in Israel became, after her husband's death, the chief support of the little Baptist Church in Lagos, the remnant of the eighteen years' labor of our Board in Nigeria. To her came all sorts and conditions of men, women and children for advice and help, which she freely gave.

Among the rest of the Christians who were driven out of Abeokuta came Mr. J. C. Vaughan, and set up an establishment in Lagos, thus laying the foundations of the large business which he and his sons have built up and which continues to the present day. There also



Nurses' Home, Ogbomoso



Baptist Hospital Ogbomoso



*House for Native Assistants,
Hospital, Ogbomoso*

came the boys and girls, refugees from the town of Ijaiye.

Other Helpers

When our missionaries were in Lagos they became intimate with the Wesleyans, whose mission property was adjacent to ours, and a strong friendship grew up between them. Especially was this true of Rev. Stone and the chairman of their society, Rev. Rhodes. When Stone left the country, he handed the little Baptist congregation and the bamboo chapel over to the Wesleyan brothers' care. That our work continued during these intervening years is greatly due to the attention given by these Wesleyan brethren. They often sent local preachers to conduct the services. While the church was thus kept together, and in fact increased—for new converts were made—they were faced with the difficult question of how to baptize these new converts. This remained a perplexing proposition until Rev. Rhodes solved the problem by taking a lot of them to a place known as Foresyth's Farm, and baptized them in the Lagoon by the summary process of making each candidate kneel, and duck the head three times (face foremost) in the water, in the name of the Father, Son and Holy Ghost. Although this is not the usual method employed by Baptist ministers, it shows how anxious these Wesleyan brethren were to keep alive the little Baptist interest during those ten years when we had no missionaries on the field.

It was during these times, also, that some of our younger men were developing into active Christian workers. One of them was Moses Stone, who was born in Ogbomoso about the year 1847, and by the way of providence, and a consequence of the inter-tribal wars which overspread the Yoruba Country about the year 1860, he was taken for protection to our Mission house in Ogbomoso, by a woman named Ofiki, a wife of the boy's uncle. He was handed over to Rev. W. H. Clark, and was subsequently brought to Ijaiye, where he was left with Rev. R. H. Stone. He was afterwards taken with the other children to Abeokuta and Lagos, at which place he was apprenticed as carpenter to J. C. Vaughan. The great ambition of this young man's life was to preach the Gospel, and, although he was often ridiculed, he would rush home from a hard day's work at carpentering, lay aside his tools and apron, proceed immediately without stopping to eat his supper, to the little chapel, where a group of members would be waiting for him to hold a prayer meeting, or some other religious service. On Sunday also, when no other preacher was provided, he would take the service and preach. He lived to see the ambition of his life fulfilled, and became an ordained preacher of the Gospel, and exerted a powerful influence for good among his own people. He was recognized as the greatest Yoruba preacher of his time, often being called the Spurgeon of the Yoruba Country.

Another young man who at this time was developing into a life of usefulness was Lewis O. Murray Stone, now Rev. L. O. Fadipe, our revered brother, who after many long years of faithful service is still with us, in his seventy-ninth year, being born in 1849.

During this period when we had no white workers, Bishop Crowther of the Church Missionary Society, returning from his Niger trip, passed through Ogbo-moso, and found a group of Christians worshipping under a large tree. He was surprised to find believers so far up country, and on inquiring was told that they were Baptists. On his arrival in Lagos he went to Mrs. Harden and told her about them. She, at his instigation, wrote an urgent letter to the Board, begging for missionaries to be sent out. The Wesleyan missionaries in Lagos also wrote urging the same thing.

CHAPTER IV

RENEWING THE WORK

The Return of the Missionaries

THE year 1875 marks the revival of our mission in Nigeria. In that year there arrived on the field Rev. J. W. David as a missionary of our Board. With him came Rev. W. W. Coley, a colored missionary, supported by his own churches of the South. These two men visited first Liberia, where Rev. Coley remained for a time, while Rev. David came on to Yoruba Country, where he visited, as soon as possible, not only Lagos, but Abeokuta and Ogbomoso, finding a few converts at each place, whom he baptized and formed into small churches. He also re-baptized those in Lagos whom the Wesleyan missionary had immersed. Everywhere he was received with raptures of joy. The following year he went to Liberia, where he closed up our Board's work and brought the Rev. W. W. Coley back with him. When he again arrived in Lagos he called Moses Stone from his carpenter's bench and Lewis Stone from his tailoring, the former to go about with him as interpreter, and the latter to act in the same capacity for Rev. Coley, whom he left in charge of the work in Lagos, while he proceeded to Ogbomoso. For the journey to Abeokuta he ordered three canoes, to transport him-

self and his goods up the river Ogun. These were brought the night previous to the shore in front of the mission house, and, when his goods were all loaded on them, ready for an early start the next morning, they were moored and left. During the night a gale sprang up and the tide rose, and in the morning all of his things, with the canoes, were at the bottom of the Lagoon. They waited until the tide went out, rescued the goods and spread them out in the mission compound to dry. So anxious was he to get on his way that he left most of them behind and proceeded on his journey that same day; nor did he receive some of them until a year afterwards.

It is related that he found the work at Abeokuta very discouraging, but at Ogbomoso those who had not gone over to the Church Missionary Society had continued to hold their services, all these years, under a large wild fig tree in the mission yard. He built a little church just outside the compound. While clearing the ground for the church the people were felling a large tree, and David climbed up to the top to assist in bending it over. The natives advised against this, but when it fell and he emerged from the branches unhurt, they burst out "Akinkani Ogun" (Captain in the war), which became his name among them for ever afterwards.

From Ogbomoso David returned to Abeokuta and obtained a plot of land in that part of the town where the Ijaiye refugees had settled. Here he built the present mission house.

His health failed and he sent Moses Stone back to Ogbomoso to look after the work in his native town, while he himself proceeded to America on furlough, 1878. He took with him M. S. Harden, the son of Brother and Sister Harden of Lagos.

While at home he married Miss Nannie Winston Bland and with her sailed for Africa where they arrived on February 1, 1880. They brought with them Rev. S. Cosbey, who came out under the auspices of the Colored Board, and was located in Abeokuta. The year before this Rev. Coley had been recalled and the Davids had to locate at Lagos so as to better supervise the work.

On the 19th of March, a month and nineteen days after their arrival in Lagos, a little daughter was born to Brother and Sister David, Bessie Oyenkan. Mrs. David writes about this time that her first days in Africa were more replete with joy than any she had yet experienced. On their arrival the children embraced Mr. David's legs, the old men his neck; while others shouted and thanked God. She immediately entered into the work of the Mission as far as her family and household duties would allow. She superintended the music in the church, visited the Sunday School, and taught the native girls to sew. Her letters were all full of hope and cheer, and love for the work. Then came the sad blow in the death of their little daughter, Bessie, December 22nd.

Conditions in Ogbomoso

In February Moses Stone came from Ogbomoso to Lagos, by way of Ondo, in order to escape the robbers who infested the country. He reported that he had been held a prisoner and cruelly treated on the way, but was rejoicing in the fact that fourteen sets of idols had been delivered up by new converts, and that his mother-in-law had been redeemed from slavery by the payment of twenty-eight bags of cowery shells (about seventy dollars). He had a school of twenty children, and twenty converts were awaiting baptism.

These were difficult times for our people of Ogbomoso; many of the scholars living on the opposite side of the town from the Mission were afraid to attend school. If they passed through the streets with their books and slates in their hands, it was taken as a sign that they and their family were Christians, and was like waving a red cloth in front of a mad bull, for the children often had their books torn, their slates broken and they themselves flogged. To evade this they had to steal out early in the morning, and skirt the town wall by bush paths, hiding in the long grass if they saw anyone approaching. Many of these young folks have grown into manhood, some are teachers and pastors, and some are influential members of our church and community.

On the twenty-second of the month, Brother Stone was ordained to the Gospel Ministry by Brethren David and Colly, and the next day he baptized two

converts, who had accompanied him from the interior. Shortly afterwards he reluctantly returned to Ogbomoso, for he wished to remain down country that he might be near the missionaries where he could pursue better his studies. The next year he baptized twenty more converts.

When the father of all the Christians in Ogbomoso died there was great mourning among the believers. Preparation was made for a Christian burial, with a service in the little church at Oke Oshupa, and the body to be laid to rest in the Mission compound, near the site where Mrs. Reid and others were buried. All preparations were made, when suddenly the heathen relatives objected, and insisted that the body, according to the Yoruba custom, be buried by simply digging a hole three or four feet deep in the earthen floor of the house where he lived, and by placing with him different articles of clothing, food and implements of peace and war. At first the Christians had their way, but the others made a great disturbance, saying that when the missionaries returned they would dig up the body, and use the bones with which to make knife and fork handles. Soon the whole town was aroused; even the king and chiefs took part. The people surrounded the Mission singing "Ki lo pose nla! E mo de! Igbagbo te! Igbagba te!" "What is this great thing? Danger arrives! Christianity fails! Christianity fails!" The roofs of both the Church Missionary Society and Baptist Churches were torn off

and the Mission House, where Brother Stone with his family resided, was besieged. He shut and barricaded all the doors and windows, and with a double barreled gun by his side, gathered his wife and family about him. They were all on their knees praying to God for protection, every moment expecting that enraged crowd would break in, and either kill them outright or lead them off to be tortured. All day the heathen raged and the Christians prayed; when, suddenly by the interposition of God the crowd dispersed and fled as in a panic. No reason has ever been given for this flight and panic, excepting that God, as in olden times, heard the prayers of his people and delivered them out of their trouble.

The body however was buried in the Christian's compound at Isale Ofon, where a monument has been erected over the grave and is honored by all in Ogbo-moso until this day.

Some Statistics

The mission statistics for this year show that 22 had been baptized; 92 church members; 180 Sunday School pupils, and some day school scholars. The Davids were making Lagos their headquarters, where Mrs. Harden was in charge of the day school. Brother Crosby and Jere Hanson were at Abeokuta. This town, the first to receive the missionaries of the Gospel, seems to be hardened, so that Brother David says of it: "It was formerly called Christian Abeo-

kuta, but we fear the words of Christ to Capernāum may prove true of Abeokuta. The kidnapping continues. All we can do is to hold our own." Albert Eli, who had been a teacher under Brother Priest, was at Ogudu, where the people agreed to erect a small chapel. At Gaun, on the Ogun River, S. L. Milton, a native evangelist, was working. Here where the people were wood carvers and idol makers, Mr. David baptized two converts, the "first fruits" of the station. During his travels through this part of the country the missionary found a village in which was a small chapel erected by the Christians, who said: "Here is the house. Whom will you send to teach us and our children?" When Brother David said that he did not know of anyone, they cried out: "Send us help, and send it soon, or it will be too late!"

Mr. David, tired of being driven from house to house, by the exacting landlords of Lagos who charged from \$750 to \$1000 rent each year, began erecting the mission house. The completion of this building the following year, in the opinion of the missionary, not only raised our Mission from the dust of obscurity, and gave us the respect of both civilized and the uncivilized of the Colony, but had its influence upon increasing the number of scholars in the school next year, when the attendance went up thirty-three per cent. Mrs. David also started a Girls' School, the fees of which aided the church finances. In 1883 a new school building was erected.

Death of Cosby

Mrs. David, in speaking of the good health she was enjoying, compared it with that of the men of the Mission, and especially Brother Cosby's, as though she considered his extra good. He had just made a trip to Lagos and appeared in excellent condition, but on March 29th he wrote from Ijaiye, Abeokuta: "I arrived at Aro about 12 A. M., and walked here (a distance of about five miles) in the hot sun, and was soon in bed with chills and fever." He continued to have these attacks, at short intervals, until the 16th of April, when jaundice fever, probably the deadly black-water of the coast, developed. On the 18th Mr. Falkner, of the Church Missionary Society, had him removed to their home so that he and his wife could better attend him. Word was sent to Mr. David at Lagos, who immediately started for Abeokuta, traveling night and day, walking the last ten miles in the dense darkness of the deep woods. But before he could arrive, death had come; even before the letter had reached Lagos; and, by the time the fellow missionary had arrived, the funeral had taken place; for in hot climates the body has to be buried the same day that death occurs. His last words were: "I desire to go and be at rest with my Saviour." His death made a deep impression on the chiefs and people of Abeokuta.

Brother David returned to Lagos, where he put things in good shape, and left the work in the care of

Mrs. Harden and the teacher, and returned to Abeokuto to look after the replacing of the chapel roof which the tornadoes had blown off the second time. The Davids were now alone, and the burdens were heavy but they bore them with great fortitude, until the Eubanks arrived.

On June 23rd Brother Eubank was ordained, and with his bride sailed from New York on the bark "Monrovia" direct for Africa, June 29th. They arrived in Lagos on August 15th, after forty days on the ocean. They first settled in Abeokuta, to look after the work there and to study the language. For a year or so they had a serious time with the African fevers. The Mission House was so uncomfortable, and the surroundings so unsanitary, they finally returned to Lagos, where they undertook to look after the whole field, while the Davids were in America on furlough.

Death at Sea

The voyage up the coast was on a trading steamer, which, as the saying is, stopped at every palm tree to see if there were any ripe fruit on it. In the latter part of the journey, when the heat and anxieties of the equatorial regions were far behind, and they had taken a staunch and comfortable steamer to cross the Atlantic, and they were looking forward with joy to meeting their friends and loved ones, their bright hopes were suddenly dashed by sickness; a death; and a

burial in mid-ocean. Their son, who was a bright, fine, healthy, merry, little fellow, stood the trip to Liverpool remarkably well, and for two days after they had re-embarked was unusually active, winning the hearts of every one on board. Then came a feverish listlessness, attributed to teething, which soon attacked the brain. He settled rapidly into coma, and then into that sweet and quiet sleep that knows no earthly waking. The captain had a beautiful little coffin made; kind friends wreathed the little head in flowers, and placed a bunch of lilies of the valley in the tiny hand; the flag was lowered half-mast; the bells were solemnly tolled; passengers and crew assembled on deck, and a Presbyterian missionary, who with his wife happened to be on board, conducted the service, and the casket with its precious contents slipped slowly into the ocean.

Mrs. David writes:

“With sad and aching hearts we turned away, leaving our little Nettie, to whom we clung, as we thought of our first-born beneath the palms of Africa and our only son in the deep, deep sea.”

While in America Mr. David was kept busy touring the South, addressing meetings in the interest of the work in Africa. With him he took Manly Ogunlana Oshodi, the native boy he had brought home with him, who dressed as Egungun and Oro, the former to represent the bones, and the latter the spirit, of the returned dead. This helped to create an in-

terest in his native country. He also had plans drawn up and material collected for a new church building in Lagos. To convey this material and themselves to Lagos they chartered a small vessel; so exceedingly small that Brother Smith wondered that they could cross the ocean in it. It had no other cargo than the material for the new church, and took fifty-seven days for the journey.

Reinforcements

The study of the language, and the oversight of the whole field was a big task for the Eubanks. To add to this there was trouble in Abeokuta, and inter-tribal wars in the interior. But in October of 1884 a large party arrived from home to help them, among whom was the Rev. C. E. Smith who had started with his young bride for Africa, but before they could sail Mrs. Smith passed away, leaving him to proceed on his lonely journey. There were also Rev. S. M. Cook, Rev. and Mrs. W. W. Harvey.

This party of missionaries sailed from new York October 16th in the bark "Cardenas," reaching Lagos December 15, 1884. They immediately began to preach through interpreters, and to study the Yoruba language. We can understand the joy of the Eubanks and the native Christians at the arrival of such a large party to help in the work. Upon medical advice the whole party remained in Lagos so as to let circumstances decide when they should go into the interior.

Soon after the Davids arrived in Lagos the Harveys and C. E. Smith went on to Abeokuta, while the rest remained in Lagos. For a year or two Mr. Smith was very much troubled with fever, and it was doubtful whether he would be able to remain in the country. The Harveys, on the other hand, for some time had excellent health, but, suddenly, Mr. Harvey's gave way, and after vainly trying to recuperate, it was decided that they should go home to America in the hope of saving his life. This they did, but after a few years he died from the effects of the African climate. A little more than a year later the health of Brother Cook also gave way and he decided to return to his native land.

On April 11, 1885, there arrived at the Mission house, Lagos, another daughter to the Rev. and Mrs. David. The mother apparently recovered, but on May 7th was attacked with the dread black-water fever so common in this country. All medical attention was given her by the Colonial doctors, but her health did not return rapidly and a trip to Madeira was advised. They reached Cape Coast Castle when she passed away, and was buried at sea; as was her little son a year before. Her last words to her husband were, "Never give up Africa." Brother David continued his journey to America where he landed in New York June 29th. As the *Religious Herald* records, "Rev. David passed through Richmond several days ago carrying his motherless children (ages respectively four years and

two months) to put them in the charge of their grandmother, Mrs. W. S. Bland."

Visiting the Interior

Because the mission staff was small and wars were almost constant in the interior, the work at Ogbomoso had not been visited for a long time, but now, on account of some trouble in the church there, Brother Smith towards the end of 1885 made a visit to that city, which afterwards became his home for so many years. To get permission to travel and protection on the way for the first twenty-five miles he had to pay five pounds (\$25.00) in goods to the Abeokuta chiefs. The rest of the two hundred miles was free with the exception of paying tolls at various points along the road. Some Ogbomoso Christians came as far as Eruwa to meet him and carry his loads. These gave him a cordial welcome, saluting many times, "Barika! Barika!" "Peace! Peace!"

Lewis O. Fadipe was in charge in Ogbomoso, having gone there the year before, when Moses Stone was called to be teacher of the school and pastor of the church in Lagos. In Ogbomoso Brother Smith received another joyous welcome, but it had been a hard journey, those two hundred and fifty miles, through forests, and over plains; across rivers and hills. As it has already been mentioned, his first years in Africa were full of sickness, and he was ill on this journey; the last night of which was spent in a small hut where

"the rain poured into one corner of the room in bucketfuls!" In Ogbomoso he had another hard seige of fever.

He found the small church of twenty members meeting in a little thatched-roofed, mud-walled chapel. In this he preached to crowds, the people filling the windows and doors, almost suffocating those inside, and especially the preacher. The people were not accustomed to seeing a white man and followed him wherever he went. He could not even eat or sleep in private, for the crowds would not leave him. Here he remained one month. He baptized twelve converts, and returned to Abeokuta. During these lonely years he was in correspondence with Miss Cynthia Morris, a great friend of his late wife, and whom he had met at the Seminary in Louisville. This young woman consenting to come to Africa and share his work and hardships, came out with the Davids. Soon after the arrival of this party in Lagos the Smiths were married March 1, 1886, and proceeded to Abeokuta, where they located for a time. Brother Smith built the church now being used and established a school.

The Baptist Academy

The Davids remained in Lagos where Mr. David supervised the erection of the church building, and organized the Baptist Academy, a school for "Higher Education"; having as principal Prof. S. M. Harden, who had been studying in the United States since 1877, and

who had just returned to his native country. Other teachers in the school were David Brown Vincent (afterwards Mojola Agbebi, M. A., Ph. D., D. D.) as Headmaster of the Elementary Department, where Rev. M. L. Stone and Mrs. Vincent were teachers. Professor Harden was the son of our revered Brother and Sister Harden, who founded the work in Lagos and carried it on for so many years. His mother was still actively engaged in the school work. With this staff the Academy enrolled 284 and soon rose to great importance in the Colony, and was looked upon as one of the best. Many of the older citizens still look back with pride and affection to the Baptist Academy as their Alma Mater.

Of David Brown Vincent, who was destined to play an important part in our Baptist History, it might be said that his father, George Vincent Agbebi, was of the Ekiti tribe and his mother, Peggy Agbebi, nee Pearse of Moko, had Ibo blood in her veins. They were both captives or descendants of captives, who had been liberated at Freetown, Sierra Leone. His father was sent as a missionary to Ilesha as a lay reader. Here Mojola was born on April 10, 1860, and received his primary education. He attended the C. M. S. School at Kudeti and the Baptist School at Lagos, which at that time was under the management of Mr. Milton. He afterwards attended the C. M. S. Training school, Lagos, and became a teacher in one of their schools. During a revival conducted by

Brother David he was converted and joined the Baptist church. Previous to this he resigned his position and became Headmaster of the Primary Department of the Baptist Academy.

Kidnapped

About December of this same year the Rev. and Mrs. Fadipe, who had been stationed in Ogbomoso, made a trip to Lagos, taking with them four young men and their daughter, Louisa, then only a few weeks old.

It took them two days to reach Oyo, because of the bad condition of the path, which wound through the farms and woods. They had also to be careful because of the robbers and raiding parties which infested the country. They reached Abeokuta in six days from Ogbomoso.

Sunday they spent in Abeokuta, where the boys went to Sunday school and church and listened to a sermon from the text, "Beware of false prophets who come to you in sheep's clothing, and inwardly are ravenous wolves." During the Sunday school the boys became acquainted with some boys of Abeokuta, who pretending to be friendly, asked them all manner of questions; where they were from, and where they were going, as well as how many were in the party. The visitors not suspecting anything told everything about themselves.

On the following Thursday they resumed their

journey towards Lagos by land. They had gone two and a half resting places or about eight miles and had reached a place called Deli, when they saw six men standing by the path waiting for them. When they drew near, these men pounced upon the boys seizing and binding them. Mr. Fadipe tried to defend the lads, but to no avail. In the struggle they were severely beaten, and finally being subdued, the whole party returned to Abeokuta. As they were going the men ordered Mr. Fadipe to keep out of the way, but he refused until they threatened his life. He finally yielded to the entreaty of the boys, and dropped behind, which he said was like Peter who followed Jesus a long way off. He kept the party in sight, and seeing where they went, immediately reported to Rev. J. F. Wood, the C. M. S. missionary.

The boys were taken to the house of a powerful chief called Ogundaji, and with chains about their necks, cast into prison. One can imagine the feelings of the captives, and not wonder at their weeping, for they knew not what was before them. After what seemed an interminable time a woman brought food, but they could not eat. Seeing this she called a man who in proverbs advised them to take something. It was impossible and the man also finally left them. That night they slept little, but remembering their Bible and the times when God delivered His people out of their trouble, they prayed, expecting their chains to drop off immediately; but they did not. They

prayed again and again; the night was long and dark; the mosquitoes and other insects pests annoyed them.

When Mr. Fadipe found Mr. Wood he recounted all that had happened. This missionary in turn called all the Church together and related the story to them. They were all indignant, even the school children throwing their books and slates down, joined the rest of the Christians in demanding to be led against Ogundeji. The missionary, however, advised patience, and the sending of a delegation of the older men to the chief, asking that the prisoners be liberated. This was done, with the result that Ogundaji released the young men. During the time this was going on outside, those in prison, not knowing what was happening, continued in prayer, until they were taken before the great chief, their chains knocked off, and their loads restored. It was a triumphal procession that returned to the C. M. S. Mission, at Ake, to report to Mr. Wood and the waiting Christians.

After remaining a few days longer in Abeokuta, the party continued its journey, finally reaching Lagos in safety.

Trouble in the Churches

There began about this time among the natives a racial consciousness, or a desire for self-determination. Previously many had taken the names of Europeans under whom they had been brought up and educated. Now there grew up a desire to return to the African

names. Thus David Brown Vincent became Mojola Agbebi; Lewis Stone became Lewis Fadipe, and Lajide Mills became Lajide Tubi. This movement was also shown among the churches, and in ours, which were congregational in form, it appeared early. The first sign of trouble arose over the salary of Rev. Moses Stone, who was now teaching in the Lagos school and preaching in the church. The question not being adjusted satisfactorily there occurred a division; in the school the principal, S. M. Harden, Mojola Agbebi and Stone resigned; in the Church practically all the members withdrew, leaving only eight. Those who went out formed what was called the "Native Baptist Church" taking the name of "Ebenezer," with Brother Stone as pastor, in 1888. This was apparently a heavy blow to our Mission, not only in Lagos, but in the whole country. But that which in the eyes of men is a calamity is often used of God for the extension of His Kingdom; and thus it proved to be in this case. This was the beginning of a movement that spread over the whole country, including the other denominations, who suffered more than we; for our people continued true to the doctrines of the Baptists, and we were eventually reunited in the Convention organized some years later. The spread of this movement to Ogbomoso made it seem wise to the Mission that Brother and Sister Smith should locate there; and, although the inter-tribal wars were still raging and the country full of war parties, and

bands of robbers, they undertook the journey. They managed to reach their destination in safety, but found that the only place they had to live in was a low mud hut, with a grass roof, ceiled with sticks and clay, and a dirt floor that had to be rubbed with cow manure once a week to keep down the dust and insects. The room was so small that the bed took four-fifths the space, and had only two small openings for windows, with wooden shutters. Shortly after their arrival Mrs. Smith had a long siege of fever; and to add to their miseries, people were often brought to them in the middle of the night, cut up by the robbers and war parties, to have their wounds dressed.

It was not long after their arrival that trouble broke out. It seems that Mr. Fadipe, who was the pastor of the church, had used one pound ten shillings (\$7.00) of the church money to pay the carriers who brought up the Smiths' loads. So early had the democratic ideas of church government taken hold of the people that some of the members, led by Dady Baraka, demanded of the pastor what right he had to use the church funds without their consent. This seems to be a small sum, but when it is considered that the members were paying twenty coweries; equal to two and one-eighth of a cent; per member each week, into the church funds, it was to them a large amount. The result was that three-fourths of the members were led away to form a new church, but within a year they were won back again.

More Changes

The Smiths had scarcely settled in Ogbomoso, and the Eubanks, who had just returned from furlough, had not gone to Abeokuta, as had been their intention, when the Davids, worn out with the work and worry, and broken down in health, were compelled to go to America, not to return. The Eubanks had to remain in Lagos, which left Abeokuta without a missionary, and as we had few native pastors or teachers in those days, it was practically without pastoral care.

In September, 1889, another party of missionaries arrived—Rev. and Mrs. W. T. Lumbley, Rev. and Mrs. C. C. Newton—the latter bringing their family of three children, of whom Miss Alberta was an appointed missionary.

A Lonely Home

The Smiths went to Lagos to meet this party; hold a conference with them, and to bring the Lumbleys back to Ogbomoso. On their way down they stopped with Mr. Pinnock, then a Wesleyan missionary of the Joyful News Mission, living in Ibadan. It was through a statement made by Mrs. Smith during a conversation at this time that Mr. Pinnock was led to see that immersion of believers was the Biblical form of Baptism and eventually made him become a Baptist. Mrs. Smith was ill at the time, and the travelling was hard; the chiefs were giving great trouble, and it was only on payment of large sums of money the party was al-

lowed to pass. While in Lagos preparing to again start for Ogbomoso Mrs. Smith was seized with black-water fever and died within three days. Soon after this sad event Brother Smith, with the Lumbleys, started back for his station by way of Abeokuta, where the Eubanks were living. Here the chiefs refused to allow them to pass, expecting another large payment, notwithstanding they had promised the party on the way down, they would permit them to return free of charge. Finding it impossible to continue in that direction Mr. Smith left the Lumbleys in Abeokuta with the Eubanks, and retraced his steps to Lagos to make another attempt by a different route. After the expenditure of a considerable amount of money, and encountering a great many difficulties, he was finally able to reach his home, now made desolate by the loss of his beloved companion. Cut off by the many wars from the rest of the missionaries, he was seized by a serious illness, that endangered his life. He became so weak that Benjamin Laniyi, then a boy in the Mission house, wrote a note to Mr. Eubanks, at Abeokuta, informing him of Brother Smith's condition. Fortunately the note got through and Mr. Eubank, by the payment of five pounds, was allowed to pass on to Ogbomoso and visit him. Just previous to his arrival Mr. Pinnock had gone up to Ogbomoso, and spent a week with Brother Smith. On the advice of these two men Smith decided to leave for America, after five years on the field, broken in health and sorrowing. He was relieved in Ogbomoso by the Eubanks.

Many Changes

Brother Newton who was in charge of the work in Lagos undertook to bring about a better understanding between the two churches there. In this he was aided by the friends and relatives of Rev. Moses Stone, who, in accordance with native customs, approached the missionary, with the hope that he might be again employed by the Mission. This was finally agreed to, and he was sent to work in his native town of Ogbo-moso, while Mr. Fadipe was brought to Abeokuta to assist in the work there.

The Lumbleys being in Abeokuta allowed the Eubanks to move to Oyo, where they reopened the work which had been neglected since the departure of Mr. Reid, just after the close of the Ijaiye war. Here they commenced the building of a Mission House, the king, Adeyemi, giving them another plot of land adjoining the old. Before the house was completed they were compelled to return to America, and, having no home in which to place their little child, had to resign.

Mr. Smith spent eighteen months in the homeland, and, while visiting the old church where he had been pastor before he went to Africa, met Miss Lucy Shensstone, whom he married, bringing her back to Ogbo-moso. Again the old mission compound had an American woman in it, not only to brighten and cheer the missionary as he worked, but to help win the Yoruba people for Christ. In this home baby Ruth was born

and brought up, loved and adored, not only by her parents, but by all the natives of the town. She was named by them "Alake"; "the petted or cherished one." She was the friend and favorite of the native children. She played their games; ate their food, and even learned to call down the vengeance of the heathen gods on any who hurt her feelings. For many years afterwards, all white children seen in the streets of Ogbomoso were followed by crowds of admiring people calling, "Alake! Alake!"

This same year, after his baptism, Brother S. G. Pinnock came from the Wesleyans into our Mission. He was joined soon afterwards by the young woman to whom he had been engaged before leaving England. After their marriage and his ordination, he baptized her in the Oba River, ten miles outside Ogbomoso. They then took up the work in Oyo along with the Eubanks.

For three years the Newtons devoted their time and strength to the problems in Lagos; Mrs. Newton and Miss Alberta teaching in the Day School. In 1892 they visited the United States and returned the following year, which was a dark one for the white people in Lagos. Seven missionaries died of what was then thought to be black-water fever, but has since been suspected to have been yellow fever. Mr. and Mrs. Newton had this same disease, and she died in the mission house, Lagos. To save the life of her father and as a last hope, Miss Alberta started home with him, but

had gone only a short distance when he died and was buried at sea. With aching heart, but devoted to the work Alberta returned to Africa, where she lived for some time with the Pinnocks, and afterwards married Mr. Sutcliffe of the Wesleyan Mission. She finally gave her life for the cause, when she a few years later died of the same disease as that which took away her parents.

Some Native Affairs

On September 13, 1893, our beloved brother, Mr. James Churchill Vaughan, passed away. His connection with the Baptist work had always been of a prominent nature; from the time he came to Lagos with the parties of missionaries from Liberia. During the troublous times of 1888 his sound advice, moderating influence, and generous support, contributed largely to the founding of the "Ebenezer" Baptist Church, and prevented the formation of another denomination, as has happened in so many other cases.

In the following year Moses L. Stone was again called to be the pastor of the First Baptist Church, Lagos. He found it small, and the seats almost empty, but his wonderful oratory and winning manners soon attracted many into the congregation. It was not long before the church was filled with earnest listeners. He was a born preacher; not well educated in the English language, but a great reader. Sunday after Sunday the building was crowded to overflowing;

many standing at the doors and windows. He played upon their feelings at his will; now having them laughing at his droll humor, and then weeping at some pathetic illustration, but always with a deep religious tone. Appropriately was he called the Spurgeon of the Yoruba. Under his wonderful preaching the church grew rapidly. His members were chiefly young men and women; the older Baptists remained in the Ebenezer Church, which about this time called Mojola Agbebi to be their pastor.

Brother Agbebi after resigning his position as headmaster of the elementary department of the school in Lagos, was lay preacher of the Ebenezer Church. He started the Hope School, and in 1891 became pastor of the Native African Church, but that same year resigned and accepted the call to the Ebenezer Church. On the recommendation of this church he proceeded to Liberia, where he was ordained into the Baptist Ministry. Here also on the recommendation of Dr. Blyden he received the degrees of M. A. and Ph. D. of Liberia College.

Up to 1893 the Christians in Ogbomoso had been worshipping in the small building just outside the Mission Compound. But in that year they obtained from the ruler a piece of land at Oke'Lerin, and with local labor built the church in which they worshipped for nearly thirty-five years.

Paying the Price

When the Smiths returned the next year they brought with them Mr. and Mrs. W. P. Winn, the latter being a sister to Mrs. Smith. They remained in Africa only a few months, when it was found necessary for them to leave on account of Mrs. Winn's health. They had not reached England when she passed away and was buried at sea, adding another to the long list of those who have given their lives for Africa.

Mrs. Pinnock during this same year was seized with the dreaded black-water fever, and when she had recovered Mr. Pinnock took her home on furlough. Our Board then burdened with a heavy debt was not able to send them back when their furlough was up, and they had to remain in England for two years. When the Pinnocks returned, Brother Lumbley, who had married in London Miss Carrie Green, a cousin of Mr. Pinnock, returned also with his bride. These had scarcely reached the field when the Smiths had to leave for America.

A New Work

Up to this time our Baptist work in Nigeria was confined to the Yoruba people, but a movement was developing in New Calabar District. The old Shipping Town of Buguma, which is now known as the New, was situated on the New Calabar River, about a league from its mouth. All the European trading com-

panies dwelt in hulks and other sailing vessels, afloat on the river; hence it was known as the Old Shipping Town. The C. M. S. missionaries occasionally crossed over from Bonny to preach the Gospel to the people, but their message was very little regarded, and finally they were forbidden to preach. It was considered to be a message containing a spell which would one day turn the country upside down, and bring the people to ruin. At last Bishop Crowther asked the late King Abi Amachree for a piece of land on which to build a school. In response to his frequent visits and persistence a site was at last given him, far away from the town. King Abi not only gave him the lot of land but also built for him with his own money a school house. Children to be educated were given, among whom was our mother in Jesus, Amelia George, deaconess of the Buguma Church of today. She was probably the only girl among the first lot of children. The priests and chiefs were still in opposition to the Bible and its teachings. Whenever any of the pupils returned home for a holiday, they were taken by a priest before a certain juju, as the idols are called, where their books were burned and their faces ceremonially washed with water previously sanctified by the priest. They thought that by so doing all the book-knowledge acquired by the poor scholars in the school would be washed out of the brain.

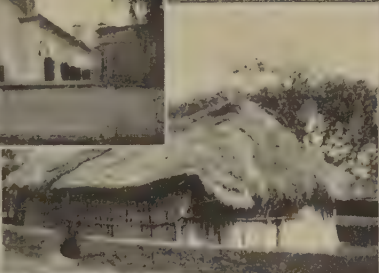
This school had a brief existence of about five or six years, for in the eighties, when the Civil War

which divided the city into three townships broke out, the missionaries were recalled to Bonny and other places. Those of the people who settled in Buguma seemed to be shut out from civilization and Christianity, for no missionaries cared to visit the new settlement on account of fear of the king and his powerful chiefs and priests.

The students of the old school had now become full grown, and some had even forgotten how to read. But one Frederick Prince Batubo, now a full grown tradesman, had managed to hide away his Bible, when all the others had been taken away and burned. One day he met a certain friend on the Egene River. These two men lived and traded in their canoes near each other, and on the Sabbaths Frederick secretly invited his friend, Ncha Sunday Amachree, to his canoe and preached to him the Gospel. This continued from Sunday to Sunday for months, and the precious Word of God thus sown took root in the heart of Ncha, who is now well known in the oil markets as Jonah Sunday Amachree. Jonah returned home, gathered some of the former students of the old school into his house every night for prayer and preaching; Frederick was the preacher. This continued for some time and the people came from every quarter of the town to listen. Frederick became ill and Kaiser Prince Batubo took his place as preacher; for Jonah, although the real leader of the bold little band of Christians, and a true and faithful witness for Christ, was unlettered.



*Ebenezer Baptist
Church - Lagos*



*Meko Baptist
Church*



*First Baptist
Church - Lagos*



*Oke L'Erin
Baptist Church
Ogbomoso*



Araromi Baptist Church. - Lagos

Persecution

One night as they were in the prayer-meeting a juju priest came to the place and heard them singing that "darkness and error shall fall." He went away furious, translating the song to be, "Their goddesses and idols shall fall." He reported the matter to the High Priest and his subordinate priests and priestesses. These stirred up the anger of the King, chiefs and people against these seekers after the truth. Some of the Christians, being warned, slipped quietly away, but the King called a mass-meeting and held up as criminals Jonah, Joseph, Simon, Samuel and Prince Onu, whom they commanded to deny their Lord. This the little band refused to do, being willing to die rather than deny him. They were all illy treated in every conceivable manner in the public streets, after which the younger men and women were dismissed. The Chiefs and Priests then went into secret consideration of the best means for the further punishment of the prisoners. In the consultation room it was unanimously decided that Jonah, the leader, and Prince Onu, who was a prince and free-born citizen of the nation, and as such should not be slaughtered, were to be handed over to the Aro Chuku cannibals. Joseph, Simon and Samuel were to be tied between two heavy mangrove logs and cast into the sea to be devoured by the crocodiles. The execution of this judgment was to be carried out the next night, but a young man, who was a friend of Jonah, hid himself under the table in

the consultation room and overheard all that was said, and the sentence which was passed upon the Christians. After the meeting was over and all had gone, he went to Jonah and with tears streaming down his cheeks revealed the secret. Jonah was able to make the same known to the rest of the prisoners; and friends outside hearing the news, dispatched a fast canoe to Abonnema where Rev. Garrick, a C. M. S. minister, resided. Mr. Garrick sent an encouraging letter to the faithful few, and another to the King and Chiefs, promising to come to Buguma the next day at one o'clock. The King and Chiefs knowing that their secret was out could not execute the judgment immediately, although everything was ready. When Mr. Garrick arrived he had an interview with the rulers, who called the prisoners before them. The King was told that he would be held responsible and reported to the British Government at either Lagos or Calabar if anything happened to the Christians. These bold words caused an uproar, and Mr. Garrick cried, "Kill me also, I don't care." The King and chiefs decided the wisest thing was to let the prisoners go with a warning. After this narrow escape Jonah went to his farm, where the Christians continued to meet for prayer and preaching services.

Help from Wales

The persecution continued for a period of three years when the Rev. William Hughes, a Baptist mis-

sionary of the African Institute, Colwyn Bay, North Wales, arrived unexpectedly one day at Buguma, and asked the King and his chiefs for a piece of land on which to build a school. When questioned he said the school would be industrial, explaining that his plans were to teach the boys to make guns, hatchets and to saw lumber, with which they would build houses and boats. At this one of the chiefs exclaimed, "That will be a very good school," and others joined him in approval. A site was granted him "oversides," across the river, about fifteen minutes by canoe from the town. Rev. Hughes lost no time but started the school at once, and also began preaching the Gospel. On the first Sunday he came over to Buguma and preached in Chief Tom West's compound. On the following Sunday he preached in the hall of the late Chief Harry Horsfall's storied house. This angered the heathen priests and he was ordered not to come again to preach. This, however, did not prevent his preaching in his own quarters, where with open arms he received any that came to him. Christian Jonah and his mates, who had been maltreated and sentenced to death, and who for the last three years had been hiding on their farms, made Mr. Hughes' quarters their constant retreat; especially on Sundays. He proved to be a great friend to them. He not only ran the Industrial School but started an elementary department as well, and, when he left for England on furlough, he took some boys with him to be educated in the Institute in Wales. He

left Mr. James Kofeli of the Cameroons, to carry on the work he had started.

Kofeli went on with the work for six months, but seeing that Mr. Hughes probably would not return to Africa, went back to his own country.

Then after some time a Dr. E. S. Schole, from Jamaica, was sent to take up the school. He labored for a period of one year and went to England. The Christians, who by this time had increased to over one hundred, were again left alone amid their opponents. Yet they had the faith and courage to meet for prayer and preaching service every Sunday.

Dangerous Times

A woman named Awo, who was holding the office of High Priestess among the heathen, was very violent against the Christians and their message. She ceased not to stir up the other priests and priestesses, chiefs and people against them. Through her influence they determined to stop the Christians from going to worship on Sundays at Mr. Hughes' old quarters, which had become a sanctuary for them. So, on a certain Sunday, having prepared about fifteen armed canoes they came out to flog and abuse the Christians, and, if possible, to kill their leaders, Jonah and his companions.

When the Christians appeared on their way to worship in their canoes, the heathen came quickly towards them. Jonah recognizing an acquaintance

among the enemy, shouted, "What are all these things for?" The other replied, "They are for war." At first the Christians intended to withstand their enemies, but Prince Onu, now Chief Charles Batubo, always gentle and faithful, seeking the interest of the Church with an unusual zeal, advised them not to fight but to flee. Therefore they pulled back with all their might, and their enemies, seeing them retreating, pursued. The Christians were the first to reach the wharf of the African Trading Association. The white agent, hearing the tumult, came out, and when the matter was explained to him, he ordered his laborers, composed of Kroo-men, to throw bottles at the heathen if they dared to come near his beach. Thus again were the Christians protected.

The situation was so serious that it was presented to Mr. Fosbery, the British Consul, who had just arrived in the New Calabar District. This Commissioner summoned the King with his chiefs and priests, and especially Awo, the High Priestess. Matters were discussed and settled. King Amachree signed a bond for several hundred pounds against any further molestation, or the taking up of arms against the Christians. The King, who was always mild in religious matters, readily signed the agreement, and the Priestess Awo was strictly warned.

After this judgment Jonah and his faithful band again returned home from their hiding places, and were able once more to worship in peace.

Saving the Twins

After this interference by the District Commissioner, the question of the destruction of twins came up. The heathen believes that twins are sent by the devil and witches, and, in accordance with belief, had ordered the midwives to strangle all new born twin babies, Christian or heathen. The church members opposed this habit by taking care of their children and setting watch whenever such cases occurred. One day a Christian young woman gave birth to twins, and the heathen, as was their wont, came saying, "How can such twins live and walk together on the same soil with the well-born children?" The heathen wanted to end the question with a fight, but the Christians refused, and took the matter quietly to the District Officer, who by a warning put a stop to the destruction of twins.

Not long after this the late Chief Sokari George openly professed Christ. He had previously been a benefactor to the Christians by loaning them his gig, called the "Horse," when they were trying to settle the cases of murdering twins. His profession of Christianity brought about no little stir, both in his own house and in the town. On one occasion he was ordered to perform certain juju (heathen) rites to the spirit of his dead father, and, when he refused he was immediately deposed from his position as chief, and suffered the loss of most of his property. Some of the Christians of George Amachree's house were taken prisoners, and he and his followers were pub-

licly beaten. Sokari and his fellows stood firm for their Lord.

These persecutions and quarrels were so frequent and acute, that Sokari left his own quarter of the town and made his temporary abode in Jonah's house. The Christians in this house finding their condition very dangerous rallied around Sokari, and with the aid of some friendly heathen, and after many quarrels and litigations, made him their chief. This choice was sanctioned by the Government and he received back a portion of the property from the main house, and was settled in a quarter of the town appointed to him.

Chief Sokari was not called to be an idle Christian, for the heathen seeing him strong in the church made several laws against the believers. One forbade them from burying their dead in Buguma soil; but compelled them to remove the dead to a distant island. Another law forbade the Christians to wear certain native costumes, and engage in folk dances. These laws the Christians found very hard and the matter was first taken to the Native Court, then to the Resident and finally to the Supreme Court, where it remained for several years. Eventually it was settled in their favor. Now the Christians could move about Buguma at liberty. In all these and many other cases of importance Chief Sokari was the believer's spokesman, and was called the Christian's lawyer.

The Work Transferred

When Rev. Hughes went home and all his teachers were recalled, the church for about three years remained under the care of a Mr. Wilson of Sierra Leone. Then, after some correspondence, Mr. Hughes, seeing that he could not soon return to Africa, advised the church to communicate with Dr. Agbebi, pastor of Ebenezer Baptist Church of Lagos, who, before long came to Bonny. At the appointed time the members sent a large canoe, the only means of transport in those days, to convey him to Buguma. Some old Christians living at Bonny tried to persuade Dr. Agbebi not to attempt the journey, saying that the New Calabar people were cannibals and would eat him, and not listen to the Gospel. But he, seeing the earnestness of those who came to fetch him, bravely consented to make the trip. He came to Buguma and was lodged in the house of Brother Edward John-Bull, who was an earnest Christian and worker in the church. The doctor lost no time, and soon made every necessary arrangement with the church, and started the work anew. Of those who applied for baptism he accepted only eight women, refusing the other applicants on account of polygamy. He returned to Lagos, and then to England and America, promising a further visit and help when he returned to Africa.

Before Dr. Agbebi came the Buguma Christians prayed, asking God to give them a church that would secure for them liberty in church government, and in

worship. This they found in Dr. Agbebi's organization and management. He taught them the New Testament form of church government, and urged them to make it self-supporting. He taught them also to pray in their native tongue, and sing praises to God in native airs, both publicly and in private worship, instead of in the English; so that the fast growing membership, many of whom were illiterate, could understand and take part. On his third visit he brought as a teacher, Mr. Teyebi from Lagos. This person remained only a few months over a year. Before leaving he recommended to Chief Sokari and Dr. Agbebi, a young man for further study in Lagos. This man, W. A. Amakiri, who is a relative of the reigning king, with another young man, K. John-Bull, was taken to Lagos. Afterwards he attended the Baptist Theological Seminary at Saki. He returned to their native land, after having been ordained to the Gospel Ministry. One of these young men is the pastor of the Buguma Church, and the other is Superintendent of the Baptist work in the Delta District.

Although the Buguma Church has had a very checkered career, and no permanent teachers, she has continued to grow, having John Iyoru-igo-ari as leader, who was commonly called the "Preacher." Dr. Agbebi on each of his visits baptized a goodly number of people, and the church has grown stronger year by year. He tried to educate the people to extend the Christian influence, and on one occasion delivered a sermon im-

ploring the members who were traders to propogate the Gospel among the heathen. He said, "Trade with the Word of God as you buy and sell your oil and palm kernels." Acting on this advice, Brother Atata Sokari George, a trader and farmer, went to Okaki to sell his yams. There he met two young men, Okiya and Okorio, made friends with them, invited them to his canoe, where he told them about Jesus, of whom he had heard in the Baptist Church at Buguma. His words took a strong hold on their hearts, and before long a church was established on the Egene River. Other members from Buguma and Abalama trading in Abua preached the Gospel there, and churches were established.

Training Workers

It was during these last years of the past century that Brother Smith, seeing the great need of more native workers, who could go out and preach the Gospel in the surrounding towns and villages, gathered about him a band of men, who had proved themselves to be worthy, by their lives, to testify to the truths of the Christian religion. Most of them were men of families, but a few were younger. To these he gave a course of Bible study in the vernacular and sent them out. Many of them did excellent service and a few are still acting as pastors in our churches.

Thus he started the Theological Training School. At first it was a private venture, but having demon-

strated its worth, it was afterwards recognized by the mission, and has grown into the Baptist College and Seminary where our pastors and teachers are trained.

At the end of the century we had in Nigeria eight churches with a probable membership of five hundred.

CHAPTER V

ORGANIZATION AND GROWTH

A New Recruit

WITH the exception of Rev. and Mrs. W. P. Winn, who stayed only a few months, our Board did not for thirteen years send out any new missionaries. The three faithful families labored on hoping against hope, amid many discouragements. On October 20, 1901, one arrived in the person of L. M. Duval. He was met by Mr. Lumbley, who had come down from Abeokuta for that purpose. It was Sunday evening, and dark before they could get his goods through customs; the church services were on, and as they passed the First Baptist Church the new missionary was greatly surprised and delighted to see the large congregation that filled the building, and the throng that had gathered outside, crowding the doors and windows; all listening intently to the earnest words of Pastor Stone.

After the service in the church was over Pastor Stone and many of the members came in to salute the missionaries "Oku abo!" welcome. Before leaving America Dr. Willingham had told Mr. Duval not to stay in Lagos any longer than it was necessary, but to go up country; so great was his dread of the climate. On the Wednesday following, having finished all busi-

ness, they went on to Abeokuta, a distance of sixty miles, by the railway which had been opened only a year or two previous. At noon they disentrained at Aro, the nearest station to the town, and the hottest place in Nigeria; then walked the five miles to the mission house. Two weeks after landing, the new missionary was taken with his first and worst attack of fever, from which he did not fully recover for many days. When Mr. Smith heard of his illness he sent word to Mr. Pinnock at Oyo to "go down and bring that young fellow farther up country, before he dies." Immediately arrangements were made for him to come on to Ibadan, the terminal of the railway, where he was met, with hammocks and carriers, by the Oyo missionary. Among these illiterate carriers there were three that remained with him for many years, at first as laborers, but eventually after receiving some training, became native evangelists and pastors.

Another Attempt to Reach Saki

In the annual meeting of the African Mission of 1900 it had been decided to ask the Board to send out a new missionary for the purpose of opening up one of the three large towns, Ilorin, Offa, or Saki. As it does to all young people, the romance of being a "pioneer" appealed to the new missionary. It was decided that he and Mr. Pinnock should make a trip to Saki town and district. Carriers were called, and having obtained a messenger from the ruler of Oyo,

who was paramount chief of all that part of the country, the journey was started. They had one hammock, four hammock carriers, and eight others, besides a cook and some of the school boys. They set out the first week in December; the days were hot and the nights cool with a strong dry hammatan wind. Although he had not recovered fully from his recent illness the novelty stimulated Brother Duval. After six days Saki was reached, high up among rugged granite hills, 2,000 feet above the sea. The missionaries were very kindly received by the king and his chiefs, and a plot of land offered if they should decide to locate there. The return journey was made in four days; Mr. Pinnock, who was taken ill in Saki, had to use the hammock most of the way back. They reached Oyo just in time for Christmas. The next month was spent with the Smiths in Ogbomoso, which included a trip to the out-stations, and the district to the East and North. A visit was made to Ejigbo, where we had already an out-station; then on to Ede, where a young man, a native of that town, who had spent a year in Brother Smith's Training School, had during his vacation preached the Gospel and gathered about him a few converts, the beginning of our strong Ede Church. Ire and Iressi were also visited. At that time there was but one Christian and he was in the latter place. We now have strong churches in both places. The young man was converted in Ogbomoso, and returning home was begged for a teacher to be located at Ede. Dady

Adediran, a descendant of the first Ogbomoso Christian, was made the pastor. The rest of the party passed on to Offa and Ilorin. The new missionary slept very little the night spent in the latter place, and his feelings can be imagined as he lay awake listening to every sound, and thinking of the story he had recently heard Mr. Lumbley relate of his experience in Ilorin, and the plans he overheard being made for killing him.

Early in May three more missionaries arrived—Rev. W. M. Perry, of Virginia, and his wife, and Miss Alice Spragg of St. John, N. B., who on June 2nd was united in marriage to Mr. Duval, in the Isokun Baptist Church, Oyo, by Rev. S. G. Pinnock. The day previous Mr. Duval had been ordained to the Gospel Ministry in the same church. The Perrys went on with the Smiths to Ogbomoso and assisted in the Training School, which by this time was growing in size and influence.

The Return to Saki

While on a visit to the missionaries in Ogbomoso the Duvals received word from home that they were to open up work in Saki, the Board having granted the money for a house. They wasted no time in getting back to Oyo, and prepared for the journey. It was now the last of August, and the second rains were well on. Out of the four days they were travelling three were wet, and they reached the scene of their future

labors in a very damp condition. The first duty after saluting the ruler was to erect a grass shed about ten feet by thirty feet, with another smaller one some distance away, as a kitchen. The larger shed was store-room, dining-room, sitting-room and bedroom combined. It was the first home of the newly married couple. Their furniture was just as elaborate as the home, and in harmony with it. During the latter rains preparations were made for the building which was started the second week in November, but which was not finished for several years.

The next spring the Perrys began to build a house for themselves in Ogbomoso, but were not permitted to see the walls completed, for within thirteen months of their arrival on the field, they had to return to America on account of ill health, 1903.

The work in Saki soon bore fruit, several of the men who were employed as laborers on the building accepted Christ and gave up their idol worship. At first the Sunday services were held in the market places in different parts of the town, and, while these were well attended by crowds of attentive listeners, there were few who came regularly; so that it was soon decided to build a small chapel near the center of the town. A piece of land was obtained from the ruler, and the building well started, when word came from the Smiths that they would have to leave for America, and asked the Duvals to come to Ogbomoso to take charge of the Training School and the work in general. This they

considered their duty to do, although both the church building and their residence were in an unfinished condition. The work on the church was rushed and the roof on before they left two weeks later.

More Recruits

When the Duvals reached Ogbomoso, after a trip of five days, they found there a young newly married couple, just out from America—Mr. and Mrs. Strouse. The Baptist young folks, having a great desire to spread the Gospel among the heathen, had, by means of money donated by friends and some private funds, sailed for Africa; trusting that their support would be provided as they went along. They visited our people in Abeokuta and Oyo, and eventually reached Ogbomoso, where they were when the Duvals arrived. These two families lived and worked together for several months, and because of the good work they were doing, and the great need of more men and women on the field, our Board appointed them as missionaries. Unfortunately within a few months the wife's health failed and, after seeking medical aid in Abeokuta, they had to leave the country.

The Duvals remained at Ogbomoso for five more months, but at the end of that time were compelled to go home to recuperate their health. The Training School was moved to Abeokuta and placed under the care of the Lumbleys, until the Smiths returned the next year.

When they returned, the Smiths brought with them two new families—Rev. and Mrs. J. S. Compere, and Rev. and Mrs. J. B. Wakem. The Comperes brought with them their three young daughters, and to the delight of the Ogbomoso Christians, Ruth, or as the natives called her, “Alake,” returned with the Smiths. During her parents’ last term of service on the field she had remained in America. The Comperes went to Ogbomoso and assisted in the Training School, while the Wakems remained in Abeokuta with the Lumbleys. It was not long, however, for within five months they were compelled to return home on account of ill health. When the Pinnocks and the Duvals returned there were five families on the field at one time, which up to this time probably was the largest number in the history of the Mission. The prospects were bright for great advancement, but it was soon realized how uncertain are the plans of man, for the health of Mrs. Smith began to fail, and it was decided to take her home with the hope that a change of climate would restore her. It was a vain hope and the Mission lost two of its greatest and best workers. Brother Smith was not only the senior on the field, but up to that time had labored many more years than any other of our missionaries in Africa. His work lives on, and his memory is fresh in the minds and hearts of the natives of Ogbomoso; not only among the Christians, but also among the heathen and Mohammedans. He is often referred to by the older men and women in their most endearing term of “Baba,” father.

Serious Losses

Calamities do not often come singlehanded. It was not long after the Smiths left that the Lumbleys, worn out with sorrow and labor, found it necessary to go on furlough. They had brought back with them from the United States their little daughter, Gertrude; a bonny, bright little lassie, who filled their home with gladness. She was the delight of all that knew her, both among the natives as well as the whites. Now they were leaving with broken hearts, for she remained behind in the little graveyard just back of the Ijaiye Church. They had barely reached England, and had not settled down, when Brother Lumbley grew worse, and before many days passed away, worn out with the cares and labor of his beloved work. In his death the Mission lost the second senior missionary, and a valuable worker.

A Doctor Arrives

In a country such as Nigeria, where medical doctors are so far apart, and the length of time necessary to call one to the bedside of the sick, made it imperative that every missionary should know something about the treatment of the common disease and of minor surgery. Each station had its dispensary, where the people were encouraged to come for medical treatment. This was found to be a great asset in winning their affections, for, as they came for bodily healing they were brought into contact with the Christian life

of those about the Mission. In the year 1907 the hearts of all were gladdened by the arrival of Dr. George Green, who with Mrs. Green located in Ogbo-moso, and undertook this great work, though for many years he was handicapped by the lack of proper facilities.

In 1908, a new Baptist Church was formed in Lagos, making the third in that town. After one of his visits to England a misunderstanding arose between the Rev. Dr. Mojola Agbebi and the Ebenezer Church, of which he was the pastor. He decided to settle the matter by forming another organization. This he did. He purchased a plot of land in the Araromi section, from which the church takes its name, and erected the present building. The Ebenezer people called Rev. Lajide Tubi, one of the Ijaiye refugee boys, to be their pastor.

The Industrial School Started

In the earlier days it was always noticed that many converts had been made among the carriers who accompanied the missionaries on their tours, and also among the laborers who were engaged in the building operations. These men and women, coming in contact with the Christian teaching and living of the missionaries and native converts, were often impressed with the difference between it and their own heathen worship, with the result that many accepted Christ as their Saviour. With this in mind it was thought that the establish-

ment of an industrial school, where farming and other useful trades could be taught to a large number of young men, would not only be a benefit to them by raising them to a higher standard of living and making them better citizens, but would be the means of winning some to Christ. This matter being brought before the Mission meeting was decided upon, provided the Board should agree, and a second man could be obtained to assist in the work; for, like most of the other institutional undertakings, and especially educational, someone was to take the place of the missionary in charge when it became necessary for him to go on furlough. Mr. Duval was authorized to approach the Board on the subject, and also to see if a second person could be found for the position. There was in Lagos at that time a man, Dr. E. G. MacLean, practicing his profession of dentistry, who, besides being an active Christian worker, was known to be well qualified for the task, provided he would consent to give up his practice and join the Mission. To the joy of all, when approached, he expressed his willingness to do so. He closed up his business and returned to his home in New Brunswick, Canada, where he married Miss Annie Briggs, who had returned from South Africa, where she had been teaching school under the Government of that country. They arrived in Africa in the spring of 1908, and proceeded to Saki, and took charge of the Industrial School, which the Board had authorized the Duvals to commence. The first problem was the

erection of a residence for this new couple, and workshops and dormitories for the students. The building was begun and pushed to completion rapidly, the apprentices doing most of the work. Gangs of untrained heathen men were taken into the forests; taught to chop down the trees and whipsaw them into boards by hand. The missionaries lived with them while they were being taught. Out of this first gang of heathen several became Christians during the first year, which proved the usefulness of the school.

After the death of her husband Mrs. Lumbley desired to return to her work in Africa, but our Board had always been opposed to appointing unmarried lady missionaries to Africa. The other societies have been employing them for many years with good results, their health being just as good as that of the men. It was finally decided, in consideration of her many years of service on the field, and with the understanding that she live with another missionary family, that she be allowed to return with the Pinnocks and stay with them in Oyo.

Sickness and Death

In the meantime the Comperes had returned from America, bringing with them Mr. and Mrs. T. E. Ward, with their family of four children. They all located in Ogbomoso, where Mr. Ward engaged in teaching in the Theological Training School. With three missionary families located there the prospects

were bright for a successful campaign. The Training School seemed assured of continued supervision by a missionary, and the medical work was progressing steadily. Dr. Green, with the aid of the native Christians, built a grass shed, which he used as a dispensary instead of the downstairs room of his home, which up to this time he had been compelled to use as a dispensary, while the more serious operations were often performed on the table in the dining-room. Suddenly, one day, Mrs. Lumbley, in Oyo, received a message to come immediately to Ogbomoso, for she was needed to take care of the sick missionaries. At once she packed her things, called carriers, and started on her long, hot journey of ten hours. She arrived in the evening to find that all, with the exception of the doctor, were ill, and he was worn out with caring for the sick. It was a critical experience, but God was kind and brought them all safely through.

Mrs. Ward, however, was always an invalid and her health did not improve in Africa, so that after a little over a year on the field, they decided it would be best for Mr. Ward to take her and the children as far as England; where, after seeing them safely on board a steamer on their way to America, he would return to his work. He was a stalwart man of six feet or more in height, and all expected that he, if any, would stand the hardships of the country and climate. They proceeded to Lagos and boarded a vessel for England, but on the way, probably at Freetown, Sierra Leone, he

contracted smallpox of a very violent type, and before they reached Plymouth succumbed and passed away. He was buried on shore; his wife and family continuing their way sorrowing to the United States.

In the year 1910 there arrived on the field three more new missionaries—Rev. L. Scott Patterson, Dr. B. L. and Mrs. Lockett—the latter couple bringing their little daughter Esther with them. They arrived just at the time the Mission was holding its annual meetings in Abeokuta, and were welcomed by the whole staff on the field. It was at this meeting the Mission decided upon its Constitution and By-laws. Up to that time the numbers, both of missionaries and native workers, were so small it was not felt necessary to have any formal rules or regulations. Thus was made the first step in the way of definite organization, which has gone steadily on, and has assisted in the uniting of all our Mission and the churches.

After the Mission meeting Mr. Patterson went back with the Saki missionaries to their station, where he assisted in the Industrial School and studied the language. After spending a year or so there, he moved to Ede, a town in which we had a rapidly growing work. Here he lived in a small house, erected some years before by the Mission. About this time the Mission decided to separate the Baptist Theological Training School into two parts—the Baptist Academy, which should do the secular work in a two years' course, and the Baptist Theological Seminary, which

should do theological work only. Brother Patterson was asked to take the principalship of the former school in Ogbomoso, and Brother Duval that of the latter in Saki.

The Locketts remained in Abeokuta and began the study of the language, preparatory to doing medical and general mission work; but it was not long before the Mission was to sustain another sad loss. Mrs. Lockett, after a few months on the language and work among the women, was taken ill; although every effort was made to save her life, she passed away, leaving her husband and little daughter broken hearted. This loss was so severe on him, and the danger to the health of the little girl so great, that he decided to take her home to America and leave her with relatives. This he did and after a short stay returned to take up his residence in Oyo.

The Beginning of the Girls' School

It will be remembered that Mrs. Lumbley had returned to Oyo with the Pinnocks, and had begun work there, but her heart was still in her old home at Ijaiye, Abeokuta. So, when the news came that the Locketts would soon be on the field, and that they would locate in that town, she obtained permission to go down and prepare for their arrival. She took with her a few young native girls, who with some others whom she obtained in Abeokuta, eventually made the nucleus of the Baptist Girls' High School.

The death of Mrs. Lockett and his locating in Oyo in 1912, left Mrs. Lumbley alone in Abeokuta, but she was happy with her girls, whom she was training. The school soon assumed such proportions and usefulness that it became necessary to find some one to take Mrs. Lumbley's place when she should go home on furlough. This problem was hard to solve, for our Board still opposed sending out single lady missionaries. It was solved, however, for us by the Government Officials who brought such pressure on the Mission that it was forced to ask the Pinnocks to leave Ogbomoso and take up their residence in Abeokuta. This allowed them to take charge of the Girls' School in the absence of Mrs. Lumbley.

The Death of Moses Stone

Early in 1913, because of failing health Rev. Moses Stone sought rest at Ibadan and afterwards at Ede, but his condition did not improve and Dr. Green had him carried to Ogbomoso. In spite of all that could be done for him he passed away on April 30th of that same year. He was one of those natural geniuses, who "with spare educational facilities, but with diligent self-application, and continuous perserverance, built up a successful life, and a devoted ministry. His wide reading, eloquent speech, sense of humor, intense earnestness, knowledge of the Scriptures, and platform ability made him one to whom the people of Lagos gladly listened."

The death of Brother Stone left the First Church pastorless. It seemed impossible to find another preacher who could draw the crowds Sunday after Sunday and fill the church building. There were only four ordained native ministers, and these were employed on fields from which they could not be spared. For some time the Church was ministered to by young men, members of its own body, who were acting as lay preachers. After a while the feeling became general that Brother J. R. Williams, the son-in-law of the late pastor, should be called to fill the vacant place. This young man was at the time well up in the service of the Government Printing Office, and was earning very much more than the church could offer him. It was a great sacrifice, but faithful to the voice of God he made it, and accepting the call became pastor of the Church. He was ordained during the Convention in 1915. His grandfather was a native of Ogbomoso, who, like many others, was taken prisoner during the intertribal wars, and after changing hands several times, was at last shipped on board a slaver bound for America. Fortunately he was rescued by a British man-of-war, and liberated at Freetown, Sierra Leone. He was educated by the missionaries of the Church Missionary Society. He married a daughter of a released slave from Offa. The father of Pastor Williams was born in Freetown, but returned to the country of his parents and married the daughter of another repatriated Egba man. Pastor Williams himself was

born in Lagos, where he attended the Baptist Academy. Here he became convinced that the Baptist teachings were nearest to those of the Bible, and was eventually baptized, and joined the First Church. He married the daughter of Rev. Stone.

The members rallied about the new pastor, and with rare ability and devotion to the cause he has led in a steady advance.

Self-Supporting Native Churches

Our missionaries on the African field, true to their Baptist principles, have always held to the independence of the local church, and have encouraged self-support. It had been prophesied by many that this teaching would play havoc with the native churches, and when the Ebenezer members, who were the leaders in that great movement for self-determination that swept over that part of Africa and affected almost every Christian body, separated, there was a period of expectant waiting, to see what the result would be. Unlike some others, they retained the name and principles of the Baptists.

By the year 1900 the First Church had become self-supporting, and undertook to purchase from the Mission the church building. There were many who at that time did not understand the purpose or advantage of such a move; but as the years went by they became more self-reliant and more missionary in spirit. Other churches followed their lead until there was a con-

siderable number in the country. With the growth of independence there was the danger of forgetting the advantages of co-operation, but there began to grow a desire for a closer union among, not only our self-supporting churches, but also among those which still received aid from the Mission.

The Yoruba Baptist Association Formed

In the year 1897 the Rev. C. E. Smith of Ogbomoso called together the native brethren in the employ of the Mission and held a conference for prayer and counsel. The second meeting was held two years later when several papers were read on various topics. Nothing more was done until 1907, when Mr. Duval, with the consent of his fellow missionaries, called a meeting of the native workers under the Mission for a conference in Saki. This proved to be such a help that the conferences were continued from year to year. In 1910, when the Mission adopted its constitution and by-laws, provision was made for the "Annual Conference of the Native Workers at the same time and place as the Annual Mission Meeting." Two years later Mr. Duval unofficially invited the "Independent Churches" to send representatives to the Native Workers' Conference, which that year met at Saki. The Ibadan Church only sent delegates. It was at their annual meeting that year that the missionaries requested Brethren Duval and Green to correspond with the churches and arrange, if possible, a united con-

ference of all the Baptists in the Yoruba country. They made a special trip to Lagos, and called the pastors of the three churches there together. The question of the annual conference was discussed, as well as other matters of a personal nature. These matters were all settled and all parties shook hands, promising to unite in an effort to establish a union of all our interests throughout the country. The next meeting was held at Oyo, when a few of the churches sent delegates. At this gathering it was decided to discontinue the Native Workers' Conference and hold an annual meeting of all Baptist Churches.

Invitations were sent to all the Yoruba Baptist Churches urging them to send delegates to Ibadan the next year. Mr. Pinnock was asked by the Mission meeting, held at Abeokuta, to act as special secretary and send these invitations. The churches responded to the call and met at Ibadan on March 11th and 12th. The conference was an unqualified success; and, when after a varied and most interesting program, the practical questions came up to be dealt with, a constitution and by-laws were suggested, and discussed, but delayed for final adoption until the next meeting to be held in Lagos the following year. In the meantime a copy was sent to the individual churches for ratification.

The meeting the next year, from March 10th to 14th, was very largely attended. The Rev. Mojola Agbebi, D. D., presided. Many able addresses were delivered, and subjects of importance discussed; a con-

stitution and by-laws adopted. The name "The Yoruba Baptist Association" was given to the body. One of the notable events was the presentation of Mrs. Sarah Harden, the widow of the late Rev. J. M. Harden, the founder of our Lagos Baptist work, who with her husband, carried it on through such trying and discouraging times for so many years. Mrs. Harden was elected a life member of the Association. Nearly one hundred candidates were baptized in the MacGregor Canal. On Sunday morning, at the Ebenezer Church, S. M. Harden and J. W. Vaughan were set apart by the laying on of hands and prayer to the office and work of deacons. That same afternoon J. R. Williams was ordained to the Gospel Ministry to be the pastor of the First Church.

Some Statistics

The reports showed that there were thirty-one churches in the Association, of which twenty-three were represented at the meetings by seventy-six delegates. There were nine ex-officio members and one honorary.

The following is copied from the Year Book printed for that year:

Year.	Churches.	Members.	Baptisms.	Day School Scholars.
1891	4	111	31	124
1914	31	2,880	705	792

Of these the Independent churches had:

14	1,646	354	241
----	-------	-----	-----

It will be noticed that during the twenty-three years our numbers had increased more than twenty-five times.

Growth of the Convention

The Association has become a great unifying factor in all departments of our work, not only uniting the churches, both those under the Mission and the Independent, but has stimulated a denominational consciousness. We have learned to know each other better and have grown from strength to strength.

It became apparent that the name "Yoruba" was inappropriate, for our work had extended until it had taken in many other people of different race and language. This made it necessary to change the name to "The Nigerian Baptist Convention."

The completion of the Judson Centennial and the prosecution of the \$75,000,000 campaign brought great changes into our Mission, particularly in the enlargement of the staff, and the necessary rearrangements.

In the early years of the Great War our Board adopted a new policy in regard to the African field. Up to this time they had refused to consider the sending out of single ladies, but the experience of Mrs. Lumbley in Abeokuta, with the growth of the Girls' School and the need of trained nurses in the medical department, finally persuaded them to make the experiment, and Miss Olive Edens and Miss Clara Keith



Bible Picture lesson, under the trees in a pagan quarter, Ogbomoso,



*Native Pastors and Teachers at Convention, Saki
April, 1927*



*Out-of-doors preaching crowd at
Iressi, near Ogbomoso,*

were appointed; the former an educationalist, and the latter a trained nurse. For the first year they were located in Saki where they were able to devote most of their time to the study of the vernacular. From there Miss Edens went to Abeokuta to assist in the Girls' School, which had grown so rapidly that a new building had to be erected to accommodate the students who were gathering from all over the country. Miss Keith went to Oyo to assist Dr. Lockett in the medical work.

It was while these two ladies were in Saki with the Duvals that an uprising occurred among the inhabitants of the district just south of, and between them and the sea, which cut them off from all communications with the rest of the world, and for several weeks kept them in dreadful suspense. They did not know what was going to happen, as there were rumors that the whole district, and perhaps all the Yoruba country, would rise against their rulers.

Okeho Rebellion

The trouble originated in Okeho, and the following is an account by an eyewitness:

"On the eighteenth of October the people of Okeho rebelled against their king; his number men or policemen; his slaves and the chiefs that were judging in the courts. The rumor had been spread that the king was killing children to make medicine of their hearts (a common belief among the Yoruba); and the chiefs were

exacting many unjust fines, both inside and outside the court, while the king's slaves and number men were in league to oppress the people. There was also a new tax put on the people; a contribution to the Red Cross Fund, which was supposed to have been voluntary, but which was misunderstood by the common people. This coming as it did soon after the collection of the yearly tax, aided in fanning the flames. The plans were laid during the feast of Oro, when all the women are kept in their houses, and the men with the excuse of worshiping the spirits of the dead laid their plots. Suddenly, about midnight on the last day of the feast, a cry of, 'Agan o! Agan o! Let us fight! Let us fight!' was heard, as many warriors and hunters surrounded the king's house. Hearing the noise he came out smiling, not suspecting that he was the object of their wrath, but thinking there was some other whom they wished to banish or kill, and wanted his consent. Even when they informed him that he was the one, and this was the last day of his life, he did not believe them; and thought that they were only joking. They rushed to the house, setting fire to the grass roof: When he saw this, the king fled, but was shot down as he ran. Afolabi, the Crown Prince, with his mother hid in a cave back of the house, were stoned and shot to death, together with some of his friends and relatives when they came out the next morning. Other leading chiefs were captured and sold in the market, the proceeds, with what money that had been collected in the court previous to the rebellion, was distributed among the leaders. Some was given to the Mohammedans for their prayers; some to the heathen priests for their assistance in making medicines and

charms; and some was given to the blacksmiths for the repairing of guns, and the sharpening of swords and knives."

At this time we had stationed at Okeho a teacher, Adegbile, a native of Ogbomoso, who had no interest in the uprising, but was in danger of his life, not only as a stranger, but as a teacher, and speaking English, was naturally held in suspicion. He says of himself, "I was in this country alone, praying that God would save me from these people. Seeing that the war was not soon to end I went to one of the leading chiefs, and asked permission to leave for Saki, but was refused. Again the next day I went back, pointing out that I was a stranger and had no interest in the affair, and if he would let me go I would return and take up my work of teaching the children when the war was over. He became very angry and threatened to have me killed; warning me that there were hunters on all the roads, watching, who would kill me if I attempted to escape. I went home pondering these things and finally decided to run. That night I took my bicycle and carrying it through the woods I made my way to Otu. I rode whenever the road permitted, but most of the way I had to carry it, and whenever I came to a place where I suspected hunters to be stationed, I would make a detour into the woods, and thus pass them. I was very tired when at last, towards day-break, I reached Otu, and had a good road to Saki."

He continued his journey without rest or food, reaching the Mission almost dead.

It was not long before the rebellion spread to Iseyin, which also had some supposed grievances. This cut the road from Saki to the outside world, so that it began to look serious. Troops were rushed up from Ibadan and Lagos, and after a few days maneuvering and fighting Iseyin was taken, and the houses burned; the natives with their old-fashioned Dane guns, with flint locks, had no chance against the trained troops of the government, armed with modern rifles and machine guns. Okeho was next taken and peace restored.

Conditions in Saki

In the meantime conditions in and around Saki were in a very unsettled state. The ruling chief of the town had received his orders to collect the one shilling and six pence for the Red Cross Fund, but on hearing of the death of his brother king and the uprising in Okeho, he hesitated; especially, when one morning there was found on his piazza a calabash containing a shilling and six pence, with some gunpower, shot and arrows, which was interpreted that if the tax was collected there would be war. He took the hint and waited. Some of the war chiefs, however, got out the war staff and offered sacrifices to it on two different occasions. A great deal of credit is due to Bada, probably the greatest and most famous war chief of his day in the Saki district, who, ever since his con-

version to Christianity, had been a strong supporter of the existing form of government, and advocated peace.

These were anxious times for the missionaries, cut off as they were from all outside communication; hearing all kinds of rumors of the success of the uprising, and the danger of it spreading to their neighborhood. Early in the troubles the Christians came in a body to comfort them, advising that they remain quietly where they were, and assuring them of their protection, if anything should happen. About two weeks after the outbreak, a Christian, a native of Saki, who had been away on a trading trip, arrived from Ogbomoso, bringing a letter from Dr. Green, advising that an attempt be made to reach that town across country. This was a long difficult journey, with the danger of being cut off if the trouble should spread to that part. It was decided to wait and trust the Lord, who was gracious to them all, and soon the roads were again opened to the South, and communications restored.

Adegbile remained in Saki for some months. When things had quieted down, he was asked to return to his work, he bravely went back to the scene of those terrible days, and did excellent work among the young men of the district.

Passing of Dr. Agbebi

Towards the close of the Great European War, May 7, 1917, there passed from us one of the most

outstanding characters, not only of the Baptist and the Yoruba people, but of all the West Coast of Africa—the Rev. Mojola Agbebi, D. D. To his untiring energy, great zeal and genius for organization is due to a great extent the success of the Baptist cause in Nigeria. During the visits which he made to England and the United States he presented the cause of his fellow countrymen in such a way that he was able to raise substantial sums for the great work which he was carrying on in his own country. Not content to preach the Gospel to the church in Lagos, of which he was the pastor, he went on long and arduous journeys to other and less settled parts, preaching and organizing everywhere. When Rev. Hughes, who started the Baptist cause in the Delta of the Niger, found that he was unable to carry it on, he handed it over to Dr. Agbebi, 1893. In caring for this he made long and tiresome trips in canoes, up and down the many creeks and branches of the Niger's mouths, visiting the towns and villages, making many converts, and organizing churches. The success of the Baptist cause in this district is chiefly due to his efforts. In preparing for the better oversight of this branch of the work, he brought two young men, A. Amakiri and K. John-Bull to Lagos, where they were trained under his own supervision, until they were able to attend the Theological Seminary at Saki. On finishing their studies these young men were ordained and sent back to their own country as pastors of the churches and superintendents of the district.

Another outlying district in which he took a keen interest was the Ekiti, the native land of his father. Here amid the dense forests and steep rugged hills he traveled many a weary mile, winning the confidence of the people and preaching the Gospel with such effect that many were won to Christ, and a strong mission established. This has been continued under the supervision of the Araromi Church, Lagos, which has extensively contributed to its financial support. Pastor Puddicombe, the successor of Dr. Agbebi, has made frequent visits to these parts.

On the death of Dr. Agbebi the Delta Mission, at his request, was handed over to the Nigerian Baptist Convention.

During the critical days when the convention was being formed his wise leadership and influence helped in no small measure its establishment and success.

Great Advance

During the Great War those missionaries who went on furlough found it difficult to return, and obtained extension of leave, so the forces on the field dwindled until at one time there were only four or five left. At the end of that great conflict, not only the old missionaries but new ones began to arrive. The first was Dr. Lockett, who had left his wife and children at home on account of their health. He remained only for a short time when he found it necessary to resign from the Mission and take up the practice of medicine

in Texas. In the early months of 1920 the first party of new missionaries arrived, in the persons of Rev. and Mrs. J. C. Powell, Miss Susan Anderson and Miss Cora Caudle. The Powells were located in Oyo and the two ladies eventually went to Abeokuta. Rev. A. Scott Patterson with his wife and Miss Nannie David were the next to arrive. The latter being the daughter of our former missionary, W. J. David, who had reorganized the work after the American Civil War, and having been born in the Mission house, Lagos, was heartily welcomed by many of the men and women who had known her as a child. She went to Saki, as did the Pattersons. Rev. and Mrs. W. H. Carson, who had started with the first party, but were delayed for many months in England on account of his health, arrived with the Greens and Sadlers in the fall of that same year. The next year Miss Olive Edens returned from furlough accompanied by Miss Ruth Kersey, Miss Neale Young and Mr. H. P. McCormick, who came out to assist in the Industrial School. He spent his first term in Ogbomoso looking after extensive building operations. Miss Kersey, who was a trained nurse, also located in Ogbomoso, and engaged in medical work. Miss Young went first to Abeokuta to teach in the Girls' High School, but was chosen President of the Nigerian Baptist Women's Missionary Union and made Ogbomoso her headquarters. Miss Edens took up her work as Vice-Principal of the Girls' School. When Miss Keith returned from furlough she

was accompanied by Miss May Perry and Miss Lucille Reagan. Miss Keith went to Oyo while Miss Reagan and Miss Perry are working in the Lagos Baptist Academy and the Baptist Girls' High School respectively.

The next party was composed of Dr. and Mrs. Meredith and Rev. and Mrs. C. Barrick but neither remained long in the country. The Pinnocks retired after spending thirty-five years in service under our Board; the longest term of service of any of our missionaries in Africa. 1924 brought Miss Elma Elam who is engaged in educational work in Lagos. Miss David and Miss Caudle, who went home, have not been able to return. In 1925 there arrived Rev. and Mrs. I. N. Patterson and Rev. and Mrs. J. S. Richardson. The former took up the work in the Boys' High School in Abeokuta, and the latter, after spending some time in Saki have gone to help in the rapidly growing work in the Sapele district. While Mr. McCormick was home on furlough he married and brought his bride. They make their home at Iwo in the Industrial School. Miss Mary Ellen Caver, the last of the new missionaries to arrive, is now located in Ogbomoso, engaged in school work. Dr. and Mrs. Lockett, after the sad loss of their children in Texas, again applied to be sent out, and friends at home made a special offering for the purpose of paying their expenses, and they have returned to the field.

Rev. John Agboola

On the tenth of September, 1922, there passed from us to his great reward the Rev. John Agboola. This brother was born in Ogbomoso fifty-five years previous, his father being the first Christian of that town. When quite a young boy he accompanied the missionaries to Abeokuta, remaining there for some time, until he returned to his native city with the Rev. C. E. Smith. After three more years of study he was engaged as teacher and pastor at Oke Lerin, Ogbomoso. During this time he was sent by the missionary to Abeokuta, to bring Naomi Bangbose, then a young girl, to live with the Smiths. Agboola and Naomi became fast friends, and before long were in love with each other. One day, Mr. Smith, thinking that the girl was grown old enough to marry, called her and told her to be looking out for a husband. Very bashfully she informed him that she loved Agboola, and would like to marry him. Agboola was also called and to the surprise of all said that he wished to marry Naomi. Upon the advice of the missionary a letter was written to Abeokuta, asking permission from the girl's father. This was granted and they were married in 1896.

Two years later he was transferred to Abeokuta, where he labored as a faithful teacher and pastor at Ijaiye. He was beloved by all. In 1904 he was made pastor of the Saje Church of the same town, and was ordained to the Gospel Ministry. Here he labored for seventeen years. Not content with holding the regular

services in the church, he preached often in the market places; visited the people, both Christian and heathen, in their homes; going from house to house, telling the story of God's love to men. He often made extensive trips into the farming districts, and won many to Christ. It is because of this that the Saje Church is exceptional in that it has many older men in its membership. During the latter part of his ministry in 'Abeokuta his health began to fail, and, when asked to become pastor of the church at Lanlate and superintendent of the work in that district, there were grave doubts in the minds of many as to the wisdom of the change. But when the call came, he in his characteristic way, willingly gave up work at Saje, where he had labored so long, and started anew in a strange field of labor. When he went to Lanlate in April, 1921, no one thought he would outlive his beloved wife. But not long after moving to their new field she in September of the same year passed to her reward. This was a fatal shock to his invalid state, but he bore up against it, fortified by his great trust in God. It was a great trial for him to conduct the funeral service of the one who had been his companion for so many years. She was a true pastor's wife, not only caring for his children and home, but aiding in all his church work. He continued to labor on with the strength that remained, and a few days after his bereavement started on his pastoral visits to the stations under his care. Early in August he had a relapse, yet he made up his

mind to attend a revival service that he had arranged to be held at Eruwa, a distance of two hours' walk from his home at Lanlate. He started out early in the morning but did not reach his destination until two in the afternoon. He took his part in the evening service, speaking with considerable power. The illness continued to increase until the end came on September 10, 1922.

Lagos Baptist Academy

Our first missionaries seem to have done very little in the way of education, but confined their attention to preaching and visiting the people. After Brother David reopened the Mission, he built the school building in Lagos, and organized the Baptist Academy, with a strong staff of native teachers. This school attained a high standard of efficiency in the town. Afterwards the missionaries withdrew from Lagos, and did not reoccupy the town for twenty-seven years. During these years the school gradually went down until it was considered only a second-rate or third-rate school. In the early years of this century the Mission and the three local churches entered into an agreement to reorganize and build up the school. When the missionaries reoccupied Lagos Mrs. Duval took charge as principal, and with the co-operation of the native pastors and teachers, the school immediately took on new life. Shortly afterwards Miss Reagan and Miss Elam were assigned to this work, and the school has grown

rapidly in size, efficiency and importance. It is considered among the best in the Colony. Already it has outgrown the premises, and many applicants are being turned away.

Education an Evangelizing Agency

Twenty years ago our educational work took on added life, and with the coming of new missionaries more interest was given to this branch of the work. In each of the stations and important outstations day schools were established. The graduates of the Theological Training School are much better prepared than the older class of men, and are expected not only to preach and visit the people, but to establish schools in the towns where they are located. The development of the country, and the awakening of the people, created a great desire for learning, so that the young men flocked to the night schools, held in the teacher's house, while the younger boys sought entrance to the day schools. Great sacrifices were made for the privilege of attending. Many boys ran away from home in order to get an education, sometimes walking hundreds of miles, through dense forests, and over rugged hills, braving the dangers of the strange tribes through whose territory they had to pass. These had no money and had to seek support either in the mission homes or by working in the towns. If they were able to attend a Christian school for a few months, they almost invariably became sincere Christians. The results were

so good from a spiritual standpoint that the missionaries began to realize the opportunity of making the boys potential Christian workers. The boys often went through the day school, Academy and the Seminary, graduating well trained native workers, while the girls might attend the Girls' High School, and eventually establish a Christian home, and become leaders in their community. If, on the other hand, the boy did not feel called to preach or teach, he was better fitted to fill a responsible position, and, as a Christian man and father, be an example to others.

Educational Plans

In the Association Meeting of 1915 a program was adopted to have a school in each town and village where we had a church, and a High School in each of the main stations. Under the Seventy-five Million Campaign, plans were formed to have immediately a High School at Lagos, Abeokuta, Ogbomoso and Sapele. These have been realized, and buildings erected in two of them.

The first class consisting of five students graduated from the Academy at Ogbomoso in 1914, and then that same year went on to Saki to enter the Theological Seminary. There was no money for buildings, so the classes were held in a room on the ground floor of the mission residence, which had been fixed up for that purpose. The students were soon put to work building the mud walls for their dormitories and future class

rooms. During the second year of the Seminary's existence Mr. Sadler came to Saki and assisted in the school as vice-principal, but in 1916 went home on furlough expecting to return in time to relieve the Duvals. His physical condition and the war upset his plans, so that when relief did not arrive and they were compelled to go home, the Mission asked the MacLeans to take charge of the Seminary. It was at this time that a normal course was introduced into the school because many of the students who did not feel called to the ministry were willing to be employed as teachers under the Mission.

Upon the advice of the Foreign Mission Board the Seminary was moved to Ogbomoso. Dr. and Mrs. MacLean were asked to move to Ogbomoso to enable him to superintend the erection of the new buildings provided for in the Campaign plans. The Duvals also on their return from furlough moved to that town. While Mr. Patterson was on furlough, Dr. Lockett was made nominal principal of the Academy, though the responsibility of the school fell largely upon Mrs. MacLean and the Headmaster N. D. Oyerinde. These changes brought the two schools very close together, and it was thought that they could be operated much better under one management. With this in view they were consolidated the following year with L. M. Duval as principal, G. W. Sadler, vice-principal, and A. S. Patterson secretary-treasurer. In 1921 the consolidated school was given the name "The Baptist

College and Seminary." Soon afterwards the Duvals were asked to reopen the work in Lagos, which had been neglected for so many years, and the Pattersons asked to be allowed to locate in Saki, which town had been left vacant by the removal of the Duvals and MacLeans; Mr. Sadler was appointed principal and Mr. Carson vice-principal.

The attendance in this school has steadily and rapidly increased until it is nearing the one hundred mark. The educational standards are very high, and compare favorably with any other school in the Colony. The teaching staff, both native and missionary, is excellent. One of the biggest assets to the school is Mr. N. D. Oyerinde, a former house boy of Brother C. E. Smith, and the first graduate of the old Training School. He is a descendant of the first Ogbomoso Christian. This young man after graduating became a pupil-teacher, and then a full teacher in that institution. He was seized with a desire to continue his education in America, and with this in view saved his money and prepared himself for the great venture. He left for the United States in 1906, and entered Union University, Richmond, Va., from which, after a very strenuous time studying and working during the holidays to earn his living and to pay his school expenses, he graduated, and undertook some post-graduate work in one of America's leading universities. He returned to Ogbomoso in 1916, and became a teacher in the College and Seminary. His

influence in the school, the church, and community is very great.

Opening the New Girls' School Building

In Abeokuta the Girls' High School grew so rapidly it became necessary for it to have larger and better dormitories and class rooms as well as a larger teaching staff. The latter was provided from among the single lady missionaries, and the native graduates of the school. When the money for the new buildings was available a plot of land was obtained about a mile from the center of the town, and plans drawn up for the erection of a splendid educational plant. The buildings were designed by Dr. E. G. MacLean, the principal of our Industrial School, and the supervision of their erection was placed in the hands of the Abeokuta Industrial Institute.

The opening of these new buildings in October, 1924, was a great event in the history of our cause in Nigeria. Long before the time for the official opening crowds gathered, but few were admitted until after the arrival of His Excellency, Sir Hugh Clifford, Governor General of Nigeria, and his party, consisting of several government officials. This party approached the main school building between ranks of Boy Scouts and the girls of the High School. The former dressed in their regulation uniform, and the latter in their school colors of white dresses and orange head ties. Titi Agboola, the daughter of our late Rev. John Agboola, presented

the Governor with a silver key, with which he officially opened the school buildings. This key the students had provided out of their own pin money. When His Excellency had unlocked the door the party entered and took their places, after which a very appropriate program was carried out, including speeches by the Governor and others.

These buildings, which are among the best of their kind in the Colony of Nigeria, have become a great advertisement of our work among the girls of the country, and have attracted students from all parts. Today there are over one hundred boarders, besides many from the town who are attending as day scholars. Already the dormitories are filled to their capacity.

The courses taught in the school include the ordinary branches of academic instruction, besides cooking, laundrying, sewing and dressmaking. The Christian influence and the spirit of the school has been remarked upon by many who have visited it and have come in contact with its students.

The Boys' High School

On the other side of the town another Baptist institution has been growing up. Based upon the large day school that was carried on in connection with the Ago Owu Church, the Boys' High School, a secondary branch, has developed. Substantial buildings were erected under the superintendence of Rev. S. G. Pinnock. These buildings were dedicated on January 23,

1923, in the presence of a large concourse of people: the British Resident; the Alake, or paramount chief, and several of the other kings of Abeokuta took part in the ceremony. This institution, despite the difficulties under which it has labored, because of the frequent changes of missionaries who have been in charge, is steadily growing in size and in influence.

The Industrial School at Iwo

The Industrial School, which was carried on for several years in Saki, where it did splendid work, was eventually moved to Iwo, a large Mohammedan town near the railway. This change was made, because Saki was on the extreme northwestern corner of the Yoruba country, and away from the current of advancing civilization. The MacLeans returned from their furlough in 1922 and proceeded to Iwo, where they began the erection of a residence for the missionaries, as well as work shops and dormitories for the students. A large tract of land has been acquired from the Government for farming purposes; Mr. H. P. McCormick, who is a graduate of Mississippi Agricultural and Mechanical College, and therefore well qualified for this branch of the work, has with Mrs. McCormick taken up his residence in Iwo, and the school has started on another period of prosperity.

In several of the other towns, such as Oyo, Ogbo-moso, Ibadan and Awe, the missionaries and native churches have been doing some Secondary, or High

School work. New Day Schools are springing up all over the country.

Opening the Hospital

In the earlier days when the stations were far apart, and it required a long time to go from one to another; physicians being scarce, and hard to get; each missionary either took some course in medicine before coming to Africa, or acquired considerable knowledge on the field. The knowledge and appliances were not always the most up to date, yet they were far superior to what the natives had of herbs and roots; and much more effective than their charms and incantations. There were many wonderful results which surprised all, and none more than the missionary who applied the drug and knife. There were many cases that had to be turned away because the knowledge or equipment was not sufficient, and the missionaries with sad hearts prayed for well qualified doctors and nurses. Their prayers were answered and the Board sent out three medical men and the same number of trained nurses. These have rendered a great service, and have won the love and respect of many, but the equipment was insufficient. It was impossible to operate in a grass-roofed hut with a shower of dust and dirt falling with every gust of wind; and it was inconvenient to fix up the dining-room of the mission house to perform a major operation, and many curable cases had to be turned away.

Finally the funds were raised by the women of Virginia for the erection of a hospital in Ogbomoso.

On the fourth of July, 1923, the buildings were opened in the presence of a large gathering of friends, missionaries, government officials, merchants, native chiefs and others. Major Birrell-Grey, Acting Resident of the Oyo Province, presided and officially opened the hospital.

CHAPTER VI

THE CAUSE SPREADS IN MANY DIRECTIONS

Growth of the W. M. U.

IT is difficult to say when the first woman's society among the Baptists of Nigeria was formed. We are well aware that "Egbe," or societies for social, religious, and other purposes were quite common, both for the men as well as for the women. It is quite probable that this custom was used early by the different Christian churches in the Yoruba country, and our present extensive Woman's Missionary Union is an outgrowth of that.

Shortly after his location in Ogbomoso, A. Scott Patterson saw that nothing definite was being done for the young women and girls of the town, and conceived the idea of forming what was called the "Egbe Mimo" or Purity Society, which has for its object cleanliness of body, mind, and spirit and the living of a pure life. He gathered together a number of girls and organized them into such a society, which met in his house at regular periods.

Mrs. Green gathered the little children, boys and girls, and on Sunday afternoons taught them the Scriptures and Christian hymns. These children were called the "Stars" and corresponded to the "Sunbeams" at home.

These two societies were such a success that others were organized, and, with the coming of more missionaries, were developed along the lines of the Woman's Missionary Union of the Southern States.

In Lagos a similar movement took place about the year 1915, when the late Dr. Mojola Agbebi thought that our Baptist cause would be helped if the men and women of our churches were formed into a league. He discussed the question with his wife, who read an interesting paper before a conference held in Lagos that same year. Shortly after this Dr. Agbebi called a meeting, at his residence, of the leading members of the three Baptist Churches of Lagos, when they discussed the matter, with the result that two leagues were formed; one for men and one for women. The former, however, did not last long, but the latter has survived gloriously.

Dr. Agbebi called a meeting of representative Baptist women in the school room on April 14, 1916. There were present ninety-four women, besides Pastors Agbebi and Tubi, E. A. Ojo and E. A. Alawode. After a period spent in devotions Dr. Agbebi presented the purpose of the meeting, and among other things said that, for the good of our work it was necessary to have a league of our Baptist women. A very enthusiastic discussion followed, and a resolution passed, "That a league of women from the three Baptist Churches of Lagos be formed, and that rules be formed for its regulation."

For some time joint meetings were held, but after a while this was found to be impracticable, and at one of the meetings Mrs. Pinnock advised that each church have its own league, with a joint meeting of all every quarter. This suggestion was accepted.

At one of these joint meetings Rev. J. R. Williams advised that the league send four delegates to attend the meetings of the Nigerian Baptist Convention, which was to be held at Abeokuta. Again in 1919 three other delegates were sent to the Convention in Ogbomoso. It was at this Convention that a meeting of all the women delegates was called by the ladies of the Mission, and various matters pertaining to their special work was discussed. This meeting resulted in the organization of the Nigerian Baptist Women's Missionary Union with Mrs. Agbebi as president.

In this way the foundations were laid for that work which has developed so rapidly, and has become such a force for good among our Baptist Churches throughout Nigeria. It was at our Convention held in Lagos, 1920, that one evening was set apart for the women, when they had control, and reports of their work were made. This gave the movement a great impetus, and Miss Anderson, recently out from America, with all the ideas of the women's organization at home fresh in her mind, was elected president, and Mrs. Agbebi honorary president. This position the latter has held ever since. But not as so many honorary positions are held, for to her it has been a real thing. To the un-

tiring zeal and devotion of this mother in Israel has to a large extent been due the great success of the movement. Although well advanced in years, she has traveled over a great portion of the country, often for days on foot, visiting the societies; organizing, advising, and encouraging. Everywhere she is loved and honored by all.

W. M. U. Convention

One of the first problems was to unite all the local societies into a single great union along the lines of that of the Baptist Woman's Missionary Union of the South. Difficulty was experienced in the fact that the societies already formed did not wish to change their names. This was overcome by allowing each to retain its name, but placing its resources and influence with the larger organization. New and better methods were gradually introduced, and a general program worked out. It was much easier in the new districts and churches, which more readily adopted the W. M. U. ideas when their societies were organized. At first this part of the work was rather slow, attention was given chiefly to the societies in the older and stronger churches, but as time went on the idea spread into all parts, even reaching the farthest outlying districts. It was not long before the women had a convention held at the same time and place as the General Convention, working alongside and vying with the men in every branch of endeavor. A Standard of Excel-

lence, suitable for the local needs, has been worked out, and banners are given each year to the societies making the best average. A Year Book is published, in which the program for the monthly meetings are outlined. These are explained each month in the *Nigerian Baptist*, which periodical also publishes reports from the societies.

During the last few years Miss Young, who followed Miss Anderson as President of the Union, has been devoting all her time to this branch of the work. She has assisted the women in every way possible, with the result that today the W. M. U. is one of the strongest religious organizations in Nigeria. She has made the old Mission House at Ijaiye, Abeokuta, the headquarters of the Union. And here she plans to bring every year a select body of women, active in the work, and give them a course of intensive training, so that they can go back to their churches to lead their sisters. She also is visiting the different districts, where in a central place, she holds a training school for a week or two, with the leaders among the women of the churches of the neighborhood. Then, as much as possible, she visits the individual societies. Associated with her is a young native woman who has been trained for this branch of the work, who is doing nobly. As often as her home duties and her strength will allow Mrs. Agbebi accompanies her; if she cannot go, another older woman does.

Women to the Rescue

With their contributions the women have assisted the different branches of our work; furnishing and supporting a room in the Ogbomoso Hospital; supporting girls in the High School, Abeokuta, and contributing to the printing of the *Nigerian Baptist*. Last year when the heavy rains caused one end of the Girls' School to fall, there was a cry of dismay from all over the country, especially when it was made known that all the money for the building had been used, and that it was useless to ask the Board at home for more; embarrassed as it was with the heavy debt. What was to be done? If it was left as it was the next rains would destroy much more; besides there was the lack of room caused by the loss of this part of the building. All over the country prayer was offered for help, which soon came through the women. They considered the Girls' School their special interest, and made a united effort in its behalf. Upon an appeal from Miss Young, money began to come in from all parts of the field, until the full sum of one hundred pounds was contributed, and the walls rebuilt. It was a big task for women, many of whom could not earn more than six pence or 12 cents a day. The special offering in no way interfered with their annual contribution to the Convention Funds.

One of the obligations of the women is to spread the Gospel into other towns and villages. They in parties go on evangelistic tours, sometimes walking

hundreds of miles on foot to the outlying districts. They visit the people on the farms or in the towns, at their homes or in the market, and talk to them about the salvation which they themselves have found by believing in Jesus. Many people have been converted in this way and many others are enquiring.

In one town the church members built a rather nice building in which to worship, but thought that they could not afford to furnish it with seats, and for several years the congregation had to sit on mats spread on the earth floor. This was not very comfortable and the women in one of their meetings decided that the church must have seats. The matter was brought to the attention of the men of the church, but they refused to do anything; they had done all they could. The women were not discouraged and called in the carpenters and told them to go ahead and make the benches, and they would see that they were paid. When the men saw what was being done they were ashamed and joined in the good work.

In another town close by the church was behind in the payment of the teacher's salary, so that he found it necessary to seek some other employment. When he sent in his resignation it was received by the men, but the women thinking of their children's education begged and stormed. This was of no avail, so then they went to work and raised the money for the salary, and the teacher remained.

Union

At first the Nigerian Baptist W. M. U. was a separate organization, and had no official relationship with the General Convention, but as time went on it was felt that some kind of connection should be established between them. During the meetings of the Convention of 1925, held at Abeokuta, such a union was consummated, and the former became an auxiliary of the Convention with a representative on its Executive Committee.

B. Y. P. U.

The young missionaries also brought with them the B. Y. P. U. idea. Some of those who went to Saki for the study of the language were not idle. Among other things, they gathered together the school children and some of the young men and women and organized them into a union. This was probably the first attempt. Then on one of her visits to Lagos, Miss David talked the question over with some of the young men there and another union was formed, which met each week in the room under the tower of the First Church.

Another union was formed in 1923, which included the young women as well as the men. This grew steadily and did such good work under the supervision of the pastor that it was deemed wise to divide it into junior and senior, the former meeting each Sunday morning in the school annex, and the latter on Thursday evenings in the main school building. Great rivalry

arose between these two societies which stimulated both to larger endeavor. At first the programs from America were used, but were often found unsuitable for local conditions in Nigeria. A committee now publishes programs every month in the *Nigerian Baptist*. This has brought the movement more prominently before the rest of the churches, and in other towns and districts many unions have been formed. They were encouraged to take up the study of the Manual, with the result that many of the members have passed their examinations and have received their diplomas, and are now working on their second and third course of study.

Down in the Sapele district another movement was on foot where without assistance from outside, B. Y. P. U.'s were formed. When the missionaries visited that place they found to their surprise large and well organized societies in full swing.

The next question was to unite all these different societies. At the Annual Convention in 1925 one session was given over to the discussion of the B. Y. P. U. movement, and a Standard of Excellence suitable for the conditions of the country was adopted. This was published in the *Nigerian Baptist* and used as ideal towards which the unions were to work. It gave the movement a greater prominence and the reports of the next year showed a remarkable growth along all lines.

A Baptist Paper

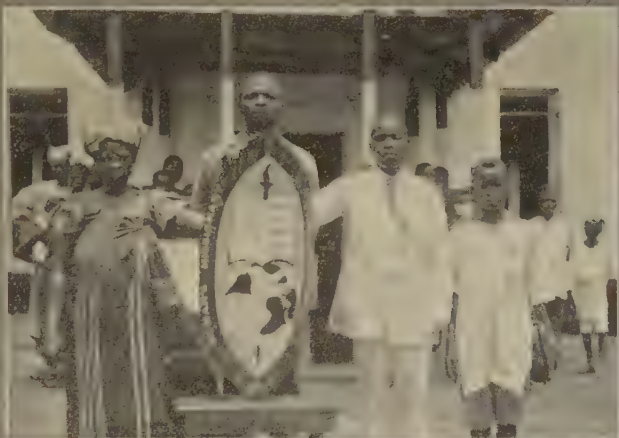
During the meetings of the Baptist Association held in 1915 a resolution was passed giving power to the Executive Committee of that body, "to add to its numbers those who shall assist in preparing and editing a monthly Baptist paper." Acting on this resolution, it was decided to publish such a periodical, and as a token of the rising hope of the denomination in Nigeria, it was to be called *The Dawn*. Dr. Agbebi became the editor, and for a year issued each quarter a paper that was a credit to our people. Then came the war, and when the supply of print paper was exhausted, he was not able to obtain more and the paper had to be discontinued.

Nothing more was done until 1922 when in the business session of the Convention the question was again brought up, and the matter placed in the hands of a joint meeting of the Executive Committee of the Convention and the Mission. The publication was to be the organ of the Convention. The first issue of this paper under the name of *The Nigerian Baptist* was printed in January, 1923, with Rev. G. W. Sadler, Rev. J. R. Williams and Mr. N. D. Oyerinde as editors. The many difficulties that arose have been overcome. The chief of these is that it is bi-lingual, being printed in English and Yoruba. But our constituency has grown until it embraces many other tribes, speaking other languages. The paper has become a great unifying factor, and seeks to help and stimulate the

Baptist cause in all parts of Nigeria. Its usefulness is proved by its steadily increasing subscription list during the four years that it has been published.

Ijebu Mission

The beginning of the present century saw the commencement of a wonderful advance in that part of Africa which is now called Nigeria. Up to that time the missionaries, who were the pioneers, had not gone much beyond the coast, but with the building of the railways and good roads, the coming of bicycles and the motor cars, great changes took place. Whole tribes seemed suddenly to awaken and seek enlightenment. Perhaps the first of these were the Ijebu, who live in the forests between Lagos and Abeokuta. There began among them what is often called a mass movement, when large numbers of men and women forsaking their idol worship accepted Christianity. At the time this started our own Mission, on account of the small number in its working force, was unable to take an active part; but in 1902 Rev. Moses Stone made an evangelistic tour into these parts, preaching the Gospel in a manner which few others could. He was instrumental in the conversion of many, and organized several churches, thus laying the foundation of our present Ijebu Mission. This work has been assisted financially by the First Baptist Church, Lagos, both in the erection of the buildings and in paying the salaries of the pastors and teachers.



*Delegation from Sapele Baptist Church with
W.M.U. Shield award for excellence, 1927*



*Mrs. Agbebi Honorary
Pres. of W.M.U. of Nigeria*



*Asande a sunbeam
and S.S. pupil.*

Ibadan Mission

As the country opened further, many of the Lagos and Abeokuta Christians following the line of trade, settled in Ibadan, where some, as Baptists, preferring to worship according to the dictates of their consciences and the teaching of the Bible, held their meeting on the Lord's Day, in the houses of some of the members. But growing too large in numbers for this they wished to erect a building in which to worship. They were so poor that they despaired of the undertaking, and finally sent to Lagos asking the First Church for assistance. These brethren, although heavily burdened with the effort of paying for their own building, and the support of the Ijebu Mission, came valiantly to the aid of the Ibadan friends. They sent them a teacher, and helped financially so that the building was erected in 1906. Here the older members will take a visitor to the yard back of the church, and pointing to a large tree with great spreading branches, almost touching the walls of the building, tell him with gratitude and pride, that this was one of the orisas, or sacred trees, worshipped by the Ibadan people, but today is no longer recognized as such, for the Church of Jesus Christ has supplanted the heathen god.

After leaving the Baptist cause in 1886, Rev. S. M. Cook returned several times to Nigeria as an independent missionary. During his last visit, about 1910, he spent most of his time working with the Ibadan Bap-

tists. He was suddenly taken away by a severe sun-stroke and black-water fever brought on by exposure. The members of Ibadan in gratitude for his labors erected a second church and dedicated it to his name and memory.

Soon after this the Rev. L. O. Fadipe became their pastor, and labored among them for several years, during which time they have been strengthened mightily, and have not only become self-supporting, but in their turn, have gone out into the districts around about and started missions, so that today there is a group of about ten churches and outstations.

Into the North

What has taken place at Ibadan has also occurred in other towns into the north all along the railway line, such as Minna, Kaduna, Zaria, Kano, and down the Niger River to Lokoja; all of them strong Moham-medan centers, and in which, according to the official interpretations of treaties made with the rulers, it is unlawful to carry on active Christian propaganda. Although the missionary is not allowed to work in these towns, the natives as private individuals are going, taking their religion with them, quietly but surely dis-seminating it among the followers of the false prophet. Up among the hills of the "Highlands" they are going among the people whom the Europeans call the "Pagans," and the Yoruba the "Oni hoho," or naked ones, because of their lack of clothing. Here at Jos

they have formed a church and are holding up the religion of Jesus.

Heathenism Dying

From Ogbomoso, which is our oldest Mission Station, the Gospel has spread to the east and southeast, throughout the many towns and villages, until they all seem to be permeated by it. So many young men and women have become Christians it would appear that in the next twenty years there will be only the aged left to worship the idols. And indeed this is the fear of the older chiefs and priests. One of them once asked the question, "If this goes on and all the young folks become believers, who will be left to worship the idols when we are gone?" This fear has in some places caused considerable persecution. In some of the towns false accusations have so often been brought against our Christian workers that it has been difficult to keep them there. At one time the pastor and teacher of Egigbo were carried off to Ibadan in chains to be presented before the white official on framed-up charges. At Igbajo, where there is located one of our largest churches, the life of the pastor was for some time in danger, while his wife, during her husband's absence from town, was seized one Sunday morning as she was on her way to church and flogged by some heathen, and the whole Christian population was warned to leave the town. This they refused to do, and gathered in the church to pray. They were turned

out and the building closed, and many of the members fined in the native court for being followers of Jesus Christ.

In the Saki district, the most distant portion of the Yoruba country from the railway, and for many years the least progressive, the tide has turned and hundreds are seeking the truth and being baptized.

In Oyo itself there is very little change in the religious condition of the people. Whether this is due to the fact that it is the capital of the Yoruba people and the home of the Alafin, or to some other cause, we cannot say. But in the surrounding towns and villages of the district many large churches have grown up; churches such as those at Awe and Faditi, which have had great success.

The same is true of Abeokuta, our second oldest station. The church at Ijaiye does not seem to make much progress, but in the other parts of the town and surrounding country there is a remarkable growth, especially to the west and southwest. In portions of the country where missionary effort has not yet been made, Christian people who have gone to engage in trading or in some other pursuit, are worshipping in private homes, or in little chapels which they have erected. This movement has spread across the border into Dahomey, a French Colony, where a great awakening is taking place. A few years ago an independent Baptist minister, a native of the Gold Coast, went through this French Colony preaching from vil-

lage to village. The people heard him gladly, confessing their sins and forsaking their idols. He did not wait to organize them into churches, but told them to unite themselves with the first white Protestant missionary that came their way. This happened to be a Wesleyan, who, after visiting the district, estimates that there are already over thirty thousand believers.

A Mission Church

In 1915 the three Lagos Churches joined in a city mission scheme, and decided to erect a building on the mainland in the rapidly growing suburb of Ebuta Metta. Mr. J. W. Vaughan not only gave the land but contributed very large financial help. The corner stone was laid in 1916 and the building was dedicated during the meetings of the Association the following year. For six years this organization was supported partially by the three mother churches, and then became self-supporting.

The Ekiti District

Let us now make a visit to the country lying to the east of the Yoruba. It is Christmas morning, and, far from home, a white man is hastening over the forest-covered hills, back to his camp, hoping to enjoy a little of that festive spirit that every one brought up in a Christian land wishes on that day. A long, hot, lonely journey lies ahead, and as he trudges on thinking of the many happy occasions in the homeland that he has

spent beside the bright glow of the Yule log fire, or under the holly and mistletoe, he wends his way along the narrow winding paths of the dense Ekiti forests. Suddenly a soft strain of music breaks upon his ear; far away like the songs of the angels when announcing the advent of our Lord. He stops. Is he dreaming, or is it an hallucination brought on by his imagination, or the thoughts in his heart? It sounds to him like the hymns they used to sing on other Christmas Days. As he listens it stops and he hastens on. Then again; but louder. It is not the rythmatic pounding of the native drums, or their weird chants, but more like the singing in a Christian Church. Is there a church in this out-of-the-way place? 'As he hurries along, the road suddenly takes a turn, and right before him, in an open space on the edge of a town is a large church building, crowded to the doors and windows, with native men and women, singing those Christmas hymns. Why is this church here with such a large congregation?

To answer this question we shall have to go back a long time, when, during one of the inter-tribal wars, a young boy was taken prisoner and carried down country, where he remained for many years, until he had forgotten his home, his friends, even the names of his native town, and of his relatives. In the providence of God he came into contact with the Christian religion and was converted, and attended the Mission schools. 'As he was growing up into manhood he attached himself to a European, as horse-boy, and

while following this person, traveled up through the Ekiti country. Town after town was visited, all of little interest to him, until one day as they were crossing the stream which is on the outskirts of any town of importance and where the inhabitants come to bathe and draw water for household purposes, there flashed over his mind a flood of early childhood memories. He knew this place; he saw it in the dim recollections of the past. This large round boulder by the side of the brook, and the ledge of rock over which the water flows into the pool below, into which the women are wading, dipping their calabashes full of the dark muddy water; the paths leading up the banks on either side are all familiar to him, although, to his knowledge, he has never been here before. As they go on into the town scene after scene comes back and object after object is recognized, even the market place where his master pitches his tent. As he broods over these things there comes to his mind the names of two women. Who are they; relatives? or is it only fancy? He must find out, and all his spare time is spent in the market asking about people by these names. The names are very common, and there are many women with them, so that he is in despair of finding any clue. The people began to wonder at him, and his many questions. Time is passing and his master is preparing to go on to another town, when a woman passing that way hears of his strange questioning; seeks him out; enters into conversation; claps her hands and shouts

for joy. She is his elder sister, and the other woman whom he is seeking is his mother. Happy is the reunion after so many years, and many the questions asked and answered on both sides. His master is ready and he must leave, but promises to return.

As soon as he is able he comes back to his native town bringing a new religion, which he preaches so fervently to his kinsmen and townspeople, that many accept it and a church is formed of no sectarian name. It grows rapidly in size and strength, until it has a membership of nearly seven hundred.

About the year 1902 Dr. Agbebi, pastor of the Ebenezer Baptist Church, Lagos, whose father was from this same part of the country, made an evangelistic tour of the Ekiti district. He went to this church, and, as they believed the same as he, it was placed under his pastoral care. During the same trip other towns were visited, and several churches were organized; the young man mentioned above was placed in charge of the group.

Among the first converts in this district was a young man, whose Christian life and fervent testimony has done much for the cause in his native country. So earnest was he in preaching the Gospel that he attracted the attention of the heathen chiefs who dragged him before the king of the district, and accused him of forsaking his father's religion, and accepting a new one. This king ordered him to recant and worship the idols, and when the young man refused, had him

severely flogged in the public market place. There again with the blood streaming down his back and his lacerated flesh quivering under the cruel, rawhide whip, he was ordered to give up his new faith. At last they allowed him to return to his own town, where when his wounds were healed he continued to preach salvation through faith in Christ, with such good results that many were converted. Today, after years spent in the Master's service, he is respected by all, and his opinion is so highly valued that even the chiefs call on him to assist in the settlement of difficult questions concerning the town and the people. No wonder that the Kingdom of Christ is extending when men will suffer thus for Him!

A Great Awakening

This work was helped by a great awakening among the people of the neighborhood that took place shortly after this, which spread through all the towns and villages. A desire for education and a seeking after truth were accompanied by a loss of faith in the idols and old superstitions. Many became Christians, and churches were formed in many places. Many of the young men who came down country in search of work that they might earn money with which to get a wife, came in contact with civilization and Christianity. Some of these attended school, learned to read the Scripture, and when their objective was reached returned to their own country, taking with them not only

their Bibles, but its teaching as they lived it in their lives. They told their friends about the sights and wonders of the places they had visited; more especially of the wonders of the new religion which they had adopted. This was not done without much opposition, persecution and suffering. Some were driven from their homes; some were flogged; some were imprisoned, and some fined in the native courts. There were chiefs who gave up their positions rather than sacrifice to the idols.

The Sapele Church

This movement spread to the north and east, linking up in the one direction with our Ogbomoso outstations, and in the other entering the Yagba country, where the Ebenezer Church of Lagos sent a young man as pastor, and another group of churches sprang up under his supervision.

Years ago some Itsekiri people living at Sapele had in their trading expeditions come in contact with Christian teachings, and being converted, professed Christ as their Saviour. These with other Christians from the Yoruba country, employed by the Government, or large trading firms, as well as some who had settled in the neighborhood as private individuals, joined themselves together for mutual help and the worship of God. Later they erected a small building in which to hold their services. These men and women were of different persuasions—Anglican, Wesleyan, Presby-

terians, and Baptists. Their organization was a community church without any special denominational affiliations. Whenever a clergyman of any sect came that way he was invited to preach for them. At other times some of the local members would lead the services. Bishop Johnson, a native Anglican, was the most frequent visitor. In 1916 some of these Christians came to Lagos inquiring about Baptist doctrines and church polity. They went to the pastor of the First Church, who called a committee of his church to meet with the delegates from Sapele, and talk over these matters. It was made clear to these brethren that they could not be received into a Baptist Church as seceders from another denomination—that they could be baptized and received only as individuals, and that every person should believe as Baptists believe in regard to the teachings of the Bible. “What do Baptists believe?” they asked. When told, they exclaimed, “Why that is what we have always believed.” The result was that each on the profession of his faith in the Lord Jesus was immersed and went back to his home town rejoicing, carrying with him the truth as he believed it. This they taught, and before many weeks there were many others of the same mind, and an invitation was sent to Rev. J. R. Williams to come. After spending some time with them, Brother Williams baptized a large number, including many converted from heathenism, and a Baptist Church was formed.

Among the first delegates was a young man, a native of Warri, a relative of the king. He had been educated in his native town, and afterwards sent to the Presbyterian School at Calabar, where he became a house boy and favorite of the missionaries. He graduated with honors and returned to his own country, after he had refused great inducements to enter the Government service, preferring rather to work for his own people. He became a teacher and a leader among the Sapele Christians. When the new church was formed it was decided to send this young man to our Theological Seminary, then at Saki, for further training in theology. This they did and Omatsola, after being ordained, and returning to his own people led them into great usefulness. The work spread among the heathen in all directions, embracing several tribes, so that in some of the meetings five different languages are spoken. The first meeting house was soon found to be much too small, and another had to be erected, which in its turn was replaced, and the members are planning the fourth in ten years. The membership of this church in Sapele numbers over one thousand.

These people were not satisfied to remain at home, but soon began to visit the towns in the surrounding districts, where churches quickly sprang up. During the ten years there has been on an average of one new church formed every two months with a total membership of over 3,000.

A Family Reunited

At Oyenka Waterside an old man seeking work settled with his family. They were all heathen, but as the children grew to manhood and womanhood, one of the elder sons, while on a trading trip, heard the Gospel and became a Christian. When he returned home he told the story to his family, but at first none of them, excepting the old father, believed. No amount of teaching and pleading effected the others, until suddenly the mother fell sick and died. Shortly after the funeral all the others gave up their idols and accepted Christ. The old father became an earnest disciple, going about preaching and talking about Jesus wherever he could, with the result that others believed and a church was organized. They erected a small building, where services were held regularly every Sunday. He was not satisfied to work only among the people of his own town and went into the villages around about inviting the folks to attend the services. This many did until the number of converts in several other places became so great that they were able to erect buildings in several places. Today there is a group of five Baptist churches, the result of the efforts of this one man.

A Faithful Warrior

At another place the instrument used of God is a man over seventy years of age; tall and straight as an arrow, with striking, almost aquiline features. He had

been a great warrior with a large following in his younger days, but lost all in the famous Nana uprising, when he sided with that chief against the Government. When the war was over he was exiled to Calabar, where he came in touch with the missionaries, and was converted to Christianity. When, after many years, he was allowed to return to his own country, he settled near his old home, but because of his new religion the people would not receive him, and he went finally to dwell among the Sobos, a people of another tribe. Here he remained true to his faith and taught the people the way of life through Jesus Christ. By his life and influences many were saved and a church formed. He is now an old man in a strange country, but highly respected, spending the last days of his life in a more glorious and successful war, than those of his earlier years. Winning souls for Christ is more important to him than all his earlier exploits.

Idols Destroyed

Chief Ogodo, a famous old Government warrant chief in the Sapele district, was a fervent worshipper of idols; but has recently accepted Christ as his Saviour. For some time the Christians had been visiting his village in their evangelistic itineraries. They preached to him and prayed in his home. Pastor Omatsola, a frequent visitor, became an intimate friend and the chief received him joyfully whenever he came. It happened that Ogodo's oldest son, a man of family,

was taken sick, and the chief spent a great part of his substance on native medicines and sacrifices to the idols and fetishes to cure his son of the disease; but all in vain, and the young man died. Immediately after the burial the chief sent some of the members who were present at the funeral to call Pastor Omatsola to his village, that he might witness the destruction of his idols and fetishes, and the giving up of all his superstitious beliefs. The pastor, when he arrived, comforted the father with some passages from God's word and prayed with him. The chief then ordered all the idols and juju temples in his house, the yard, and the village to be destroyed. At that the Christian soldiers arose and the battle began. About four large heathen temples were broken down and burned; a fetish grove in the yard was rooted up; all the houses in the village were entered, and the idols, or fetish hangings found there were destroyed. Then the chief sent some guides with the Christians into two groves to destroy some sacred trees they had been worshipping. This they did. In the middle of one of these groves was a very large tree called "Olu egin," the king of trees, which had been worshipped by the young man who had just died. Twelve of the idols were saved and carried on the heads and shoulders of the Christians, who brought them to Sapele with songs of victory. They were afterwards forwarded to Lagos and adorn the top of the book case in the office of the Mission House.

A little later Chief Ogodo and about thirty of his

household and followers attended service in the Sapele Church, where they made a public confession of Christ.

Converted in Prison

Another instance of conversion and an illustration of how wonderfully God works to carry out His plans is the case of Meni, of Efurokpo Town, at a distance of about half a day's canoe journey from Sapele. He was a heathen and a Government warrant chief who became a Christian recently. For some cause he was arrested, tried at Warri, and sentenced to two years in the prison at Lagos. His younger brother, Ukubyinje Okoro, who was left in charge of the household during his absence, became a believer by attending the Baptist Church at Sapele. Having been baptized by Pastor Omatsola, he was somewhat afraid of Chief Meni's anger when he should return from Lagos. To his surprise, one day he received a message from his brother telling him to order the people at home to destroy all the idols and fetishes before his return. With this encouragement Ukubyinje started a service for Divine worship on Sunday in their town, and encouraged the people to attend the preaching services at Sapele whenever possible. When Meni arrived from Lagos he, with many of his people, attended the service at Sapele, after which they called on the pastor to enroll their names as candidates for baptism. It was on this occasion that he was encouraged to tell of his

experiences. He said, "About two weeks after my arrival in the Prison Yard at Lagos, I was afraid of the hard treatment I experienced from some of the attendants of the prison, and prayed to my ancestors and idols for favor in the eyes of these people. The more I prayed the harder treatment I received. Later on I saw some Christian preachers come into the yard, preaching and teaching the prisoners how to trust in God, and to pray to Him in Christ's name, for all their needs. I imitated them and after praying to God I found my expected request granted. I then gained favor in the sight of all the attendants and rulers of the prison. From now on I will serve the Lord with my whole household till my life's end." The number of the chief's people that were enrolled on that day and the following Sunday was forty-one.

A Church at Benin

Benin, the most notorious of all the towns on the West Coast of Africa, for its heathen worship and human sacrifices, is becoming an example for others. After the church was formed at Sapele some of the people at Benin began to think seriously about salvation, and sent a delegation to Sapele to inquire into these matters. They were received very cordially by the pastor and members, who instructed them in the truths of the Bible. They, like the Sapele delegation, went back and imparted these teachings to their brethren; a church was started, which has grown

rapidly, until today it has over one hundred and thirty members, with a day school of about two hundred scholars. This church has gone out to the surrounding districts, and already several others have been formed without help financially or otherwise from outside.

The Gospel Spreads in the Delta

In the Niger Delta the work has not lagged. Here amid the swamps, creeks and rivers, where the people live much of their time in canoes, where twins with their mothers are destroyed, because the heathen consider that they are bewitched, the Gospel is making great strides. At Amalem a man who went to a neighboring town to assist a friend in building his house, heard the story of Jesus' sacrifice for mankind, and accepted Him as his Saviour. Returning home he told about it to his friends, many of whom believed. They formed a church and erected a chapel in which to worship. This enraged the heathen so that they set fire to the building and burned it to the ground. Other persecutions followed, but the church grew, and the town which is large and scattered has now five places of worship in the different sections. What is taking place at Amalem is also going on in many other places.

Missionary Program

Since its inception the Convention has continued to be the unifying factor as we hoped it would. The individual churches have been brought into closer

relationship one with the other; bringing a realization of greater strength; a spirit of co-operation; a deeper moral sense of greater responsibility. This has been manifested in many ways; in the firm stand taken on vital issues, and the willingness to make sacrifices for the interest of the Kingdom of God. There was a feeling that a more united effort should be made. To further this a General Secretary was chosen, whose duties were at first rather vaguely defined. His office was to unite the different interests; to assist in organizing and advising churches, and to act in any capacity that his efforts would be welcome or useful. The reports compiled from visits to the different parts of the field helped in determining our greatest needs, and where greater effort should be made. They revealed both our strength and weakness. An outgrowth has been a broadening of the Home Mission view. Last year the Convention decided to place one or more home missionaries as field workers in the different sections of the field. These will be especially prepared men, whose duty will be to visit the churches; encourage and assist in the organization of Sunday Schools, Day Schools, and B. Y. P. U., and to help in every way possible every branch of the denominational work.

Following along the lines of the Convention in the different parts of the field, associations are being organized, which meet at regular intervals for mutual help and inspiration. Local problems are discussed

and evangelistic meetings held. Also in some of the larger towns, where we have several churches in close proximity, district meetings are carried on with benefit to all.

Statistics

In conclusion a few statistics would be interesting.

During the seventy-seven years since our first missionary, Bowen, landed in Nigeria, we have had ninety-three missionaries sent out by our Board, of whom about thirty are still under appointment.

In 1891, after forty years of labor on the part of the missionaries, we had only one hundred and eleven church members. Ten years later our number was about 500. When the Nigerian Baptist Convention was organized there were 2,800 in our churches. Since then the work has gone ahead very rapidly so that today we number between 15,000 and 16,000 members. The statistics of our adherents and constituency have never been made.

One of the most gratifying results has been the large number of baptisms during the last few years. The report for the Convention year of 1924-1925 show over 1,500. The knowledge of this sent a wave of rejoicing and thanksgiving throughout our field, for we knew we had been wonderfully blessed. But, what was our surprise and gladness when the reports of the following year showed the baptisms to be 1,705.

Comparing this with former reports, we see that in

thirty-five years our membership has multiplied about 140 times; that we are over five times as numerous as we were ten years ago. The baptisms of last year alone were ten per cent of our membership; two-thirds our total membership ten years ago, and fifteen times that of 1891. Surely we have reason to thank God, take courage, and go forward.

Date Due

JAN 28 1965			
2-11			
98	PRINTED	IN U. S. A.	

266.61669
D983

Duval, Louis M
AUTHOR

Baptist missions in Nigeria.
TITLE

18789

Date Due

Borrower's Name

JAN 28 1965

266.61669
D983

Duval, Louis M
Baptist missions in Nigeria.

18789

